

Journal of Religious Instruction

Issued
with
Ecclesiastical Approval

THE JOURNAL OF RELIGIOUS INSTRUCTION is published monthly from September to June by De Paul University, Chicago. The subscription price is \$3.00 a year; the price of single copies is 50 cents. Orders for service of less than a half-year will be charged at the single copy rate. Postage is prepaid by the publishers on all orders from the United States. Postage is charged extra for Canada and all Foreign countries.

Entered as second-class matter September 21, 1931, at the post office at Chicago, Illinois, under the Act of March 3, 1879.

Volume XI.

MAY, 1941

Number 9

\$3.00 a year PUBLISHED MONTHLY EXCEPT JULY AND AUGUST 50 cents a copy

Address all communications regarding editorial matters to the Editor, Journal of Religious Instruction, 64 E. Lake Street, Chicago, Illinois. Address all subscription communications to the business manager, 517 So. Jefferson Street, Chicago, Illinois. Address advertising communications to J. H. Meier, Advertising Manager, 64 W. Randolph Street, Chicago.

DE PAUL UNIVERSITY
CHICAGO

Summer School
1941

JUNE 25 – AUGUST 2



REGISTRATION DAYS
Thurs., June 19 to Tues., June 24



For information, write

REGISTRAR
64 East Lake Street
CHICAGO

THE KINGDOM OF GOD

RT. REV. W. L. NEWTON, S.S.D., Catholic University of America
ELLAMAY HORAN, Ph.D., Editor, Journal of Religious Instruction

OLD TESTAMENT HISTORY NEW TESTAMENT HISTORY CHURCH HISTORY

A glorious study of Bible and Church History for the elementary schools. They are educationally superb, simple, and beautiful and are priced exceptionally low.

Religion teachers will be delighted with their practical approach to the subject and with the many features designed to help both teacher and pupil.

●
Sample
copies
sent on
request

New York

W. H. SADLER, INC.

Chicago

Diorama Posters IN HEKTOGRAPH INK



Individual Diorama Posters $4\frac{1}{4} \times 5\frac{1}{4} \times 2$ inches when finished.

25c

SET OF 8 DIFFERENT
POSTPAID

Each master copy produces 50 to 75 class copies. Instructions for Hektographing on drawing paper included.



Set H-10—Stories and Rhymes, 8 Different, in Hektograph Ink.....25c
Set H-20—Living in Other Lands, 8 Different, in Hektograph Ink.....25c
Set H-30—Living in Other Lands, 8 Other, in Hektograph Ink.....25c
Set H-40—Our Helpers—Community, 8 Different, in Hektograph Ink.....25c
Set H-50—Supplying Our Needs, 8 Different, in Hektograph Ink.....25c
Set H-60—Seasons & Holidays, 8 Different, in Hektograph Ink.....25c
Set H-70—Birds—8 Different, in Hektograph Ink.....25c
Set H-80—Animals & Pets, 8 Different, in Hektograph Ink.....25c
Set H-90—Animals & Pets, 8 Other, in Hektograph Ink.....25c
Set H-100—Historical & Descriptive, 8 Different, in Hektograph Ink.....25c
Set H-110—Historical & Descriptive, 8 Other, in Hektograph Ink.....25c
Set H-120—Literary Characters, 8 Different, in Hektograph Ink.....25c

SCHOOL PRODUCTS BUREAU

517 South Jefferson St., Chicago, Illinois

Journal of Religious Instruction

With the Approval of Ecclesiastical Authority

EDITORIAL STAFF

REV. THOMAS C. POWERS, C.M.
De Paul University

ELLAMAY HORAN
De Paul University

ADVISORY BOARD

CHAIRMAN

VERY REV. M. J. O'CONNELL, C.M.

REV. THOMAS S. BOWDERN, S.J.
The Creighton University

RIGHT REV. JOHN M. COOPER
Catholic University of America

VERY REV. D. F. CUNNINGHAM
Superintendent of Schools, Chicago

REV. W. F. CUNNINGHAM, C.S.C.
Notre Dame University

BROTHER BEDE EDWARD, F.S.C.
St. Mary's College, California

REV. J. J. EDWARDS, C.M.
De Paul University

REV. FELIX M. KIRSCH, O.M.Cap.
Catholic University of America

REV. P. HENRY MATIMORE
Chicago

REV. WILLIAM H. RUSSELL
Catholic University of America

REV. AUSTIN G. SCHMIDT, S.J.
Graduate School, Loyola University

REV. ROGER SCHOENBECHLER, O.S.B.
*The Newman Foundation
University of Illinois*

REV. JOHN K. SHARP
*Seminary of the Immaculate
Conception, Huntington, N. Y.*

REV. MAURICE SHEEHY
Catholic University of America

BUSINESS MANAGER

E. V. LINDEN
517 So. JEFFERSON STREET
CHICAGO

NATIONAL ADVERTISING REPRESENTATIVE

J. H. MEIER
64 W. RANDOLPH STREET
CHICAGO

Table of Contents

Editorials:	763
<p>"Keep Your Hands Out of Their Pockets." The Common Prayers of Catholics. Teaching the Rosary to Small Children. Philosophy and Christian Culture. Theology in Catholic Colleges As an Aid to the Lay Apostolate. Reading Great Books. "I Love God, but I Hate 'Religion'!" Our Teaching Sisters and the Confraternity</p>	
A Revision of Our Catholic New Testament in English	Rt. Rev. William L. Newton 771
The Dialog Mass: III	Rev. Gerald Ellard, S.J. 776
The Virtue of Obedience	Rev. Francis J. Connell, C.S.S.R. 786
Religion in the Elementary School:	
Teachers and the Liturgical Movement	Rev. J. A. Winnen 792
The Church in the Middle Ages	Ellamay Horan 800
The Gospels for Sundays and Holydays—	
Quiz Material	808
High School Religion:	
Some Religious Practices of Catholic High School Boys	Brother William Mang, C.S.C. 812
College Religion:	
Modern Environment—A Fifth Column	Sister Miriam, S.C. 819
The Confraternity of Christian Doctrine:	
The Confraternity of Christian Doctrine and Our Catholic Children	Most Rev. James C. McGuigan, D.D. 826
The Burlington Report	832
On the Spiritual Preparation of Lay Teachers for the Confraternity	836
The Confraternity Question Box	841
New Books in Review:	843
<p><i>The Education of Sisters. The Chants of the Vatican Gradual. Sanctity in America. The Imitation of Christ. Wings of Eagles. Knight of Christ. Heinrich Pesch and His Theory of Christian Solidarity.</i></p>	

Contents of previous issues of JOURNAL OF RELIGIOUS INSTRUCTION can be found in your library by consulting the *Catholic Periodical Index*.

Nilil Obstat,

M. J. O'CONNELL, C.M.

Censor Deputatus.

Imprimatur,

✠ MOST REV. SAMUEL A. STRITCH, D.D.

Archbishop of Chicago.

PRINTED IN U. S. A.

Copyright 1941

Editorial Notes and Comments

"KEEP YOUR HANDS OUT OF THEIR POCKETS"

Rt. Rev. Msgr. Canon Arthur Jackman of Watford, Herts, England, publishes monthly a delightful four-page leaflet called "Holy Roodlets." Last year, for the feast of St. Philip Neri,¹ he quoted the "apostle of Rome" as giving the following advice to his fellow-priests: "If you want to win people to God, keep your hands out of their pockets." The quotation offers food for meditation, not only to priests but to all teachers of Religion. While this JOURNAL hopes very soon to offer teachers of elementary school children a detailed unit of study that will develop in the young an enthusiastic and intelligent attitude towards their responsibility to support the Church, nevertheless, this JOURNAL at this moment would like to pass on to all religious educators the above quotation from St. Philip Neri. There are innumerable men and women, and therefore their children, who are not appreciative of their obligations to support the Church, who are antagonistic to all just requests, who become lukewarm, and even turn away from the Church, for money reasons. Until we are sure that the homes from which children come understand and appreciate their financial obligation to the Church, let us try to get the support for these Religion classes from other sources. We do not think the weekly Religion class for public school children, in requiring, let us say, a tuition of five cents or ten cents per week, is

¹ May 26.

the correct way to develop this sense of obligation. In too many cases it interferes with attendance. The average public school child is underprivileged in probably all matters pertaining to Religion. It would be a pity, therefore, to do anything that would interfere with our opportunities to put him in touch with the blessings of Religion.

THE COMMON PRAYERS OF CATHOLICS

Rev. F. H. Drinkwater, in commenting on the need of studying and analyzing the words of a prayer and penetrating its full meaning, remarks² that explanations about common prayers and actions need to be given not once or twice in a school life, but continuously, little and often. This advice should be heeded by teachers of Religion at all levels of Catholic education. The fervent adult realizes the application of the recommendation to his own use of these prayers. Much more important, therefore, should this reflection be for the teacher of Religion in providing growth in religious knowledge and practice for the pupils in his or her classes. Teachers who are unconvinced of its need should undertake one of those informal studies that investigate pupils' understanding and use of the more commonly-used prayers. Data procured will not be encouraging.

TEACHING THE ROSARY TO SMALL CHILDREN

The following procedure will help teachers in guiding boys and girls of elementary school age, particularly of the lower grades, to a recitation of the Rosary in the spirit of the Mysteries.

If each day an instruction is given on one decade, and after the instruction that decade is said with the teacher in the following way, the children will grasp the idea. Before each prayer of the decade,

² Rev. F. H. Drinkwater, *The Sower*, No. 138 (January, 1941), p. 4.

by two or three words the teacher helps them to follow the Mystery as they pray.

For example, an instruction has been given on "The Annunciation;" the children are prepared to recite the decade.

Before beginning the Our Father, the teacher might say:—

"Let us see God the Father in Heaven giving the message to the Angel Gabriel, 'Our Father,' etc.

"Watch the angel flying down 'Hail Mary,' etc.

He bows low before Our Lady " "

He speaks to her " "

Our Lady looks up " "

Listen to the message " "

He tells her how God will act " "

Our Lady consents " "

The Holy Ghost brings Jesus " "

Our Lady thanks God " "

With her, bow and say 'Glory be,' etc."

The next day the same mystery might be repeated, the children trying to say it alone. If each mystery is treated in the same way, first with the aid of the teacher and then alone, the children get a clear understanding of what the recitation involves.

Little Rosary books may also be made at this time. A small notebook might be given to each child, and a simple picture of each mystery for them to stick on and paint, the children themselves making up little thoughts about the mysteries and writing them on the opposite page.³

PHILOSOPHY AND CHRISTIAN CULTURE

In Father Phelan's treatment of "Theology in the Curriculum of Catholic Colleges and Universities," quoted in the March issue of this JOURNAL, the author definitely states that "philosophy is not and cannot be the final court of appeal in a truly Christian culture."⁴ We are quoting this statement made by a most highly esteemed philosopher because we sometimes meet college administrators who feel that their institutions are offering ample Christian culture to students through required courses in philosophy. May

³ Quoted in *The Sower*, October, 1940, p. 5, with the reference, "S.N.D. (in the *Franciscan Missionary Herald*)."

⁴ Rev. Gerald B. Phelan, "Theology in the Curriculum of Catholic Colleges and Universities," *Man and Modern Secularism*, New York: Trinity Press, Inc. (704 Broadway), 1940, p. 137.

we quote further from Father Phelan as he states that philosophy "is still a science of ultimate cause and reasons in the natural order alone, quite incapable of giving the supreme supernatural explanation of God, man and the universe. Faith provides the principles upon which this final explanation rests, and theology alone develops the scientific interpretation and application of those principles."⁵

THEOLOGY IN CATHOLIC COLLEGES AS AN AID TO THE LAY APOSTOLATE

The following quotations are from Father Connell's treatment of "Theology in Catholic Colleges as an Aid to the Lay Apostolate."⁶

The nature and the extent of each one's participation in the apostolate depend on his particular abilities, his surroundings, the special needs of the time, and, above all, the plan of activity laid down by the hierarchy. Naturally, those who have received a higher Catholic education are expected to participate more extensively in the propagation of religious truth than are those who have not had this privilege. Accordingly, there rests on our Catholic colleges the grave obligation of providing their students with an adequate knowledge of their Religion, so that they may be able to explain and defend it correctly and convincingly. In other words, our Catholic colleges must have a course in theology.

However, the phrase "a course in theology" admits of a twofold meaning. First, it may refer to the regular series of religious instructions which every educational institution under Catholic auspices is supposed to provide for its Catholic students. This can be made a very satisfactory theological course, within the reach of even our small colleges. But it must be a scientific, and not merely popular, treatment of the doctrinal and moral tenets of the Catholic Church—for theology is the *scientia fidei*, the science of faith. It cannot be limited to that manner of exposition of Catholic truth which is employed in teaching catechism to children. It must be that harmonious and coordinated blending of revelation and reason which will provide the college student with that attitude toward his Religion which St. Paul calls a *reasonable service*. (Romans, XII, 1). And it must

⁵ Ibid., p. 137.

⁶ Rev. Francis J. Connell, C.S.S.R., "Theology in Catholic Colleges as an Aid to the Lay Apostolate," *Man and Modern Secularism*, New York: Trinity Press, Inc. (704 Broadway), 1940, pp. 143-151.

be directed not merely toward strengthening the faith and fostering the devotion of the student himself, but also toward fitting him to discuss religious problems intelligently with others.⁷

. . . The exigencies of the present must ever be kept in mind. Points that taxed the ingenuity of the medieval scholastics but are now a dead letter must give place to the problems that vex twentieth-century minds. It is of little avail nowadays to be able to discuss the question whether the happiness of heaven is essentially in the intellect or in the will of the blessed if one is not prepared to show that it is reasonable to believe that there is a heaven.⁸

. . . It might also be objected that the students will not take much interest in a technical theological course. It is to be expected that, even in a Catholic college upholding the highest Catholic ideals, there will be some students who in a spirit of worldliness will under-rate a course of this nature. But I sincerely believe that they will be the exception, and that the majority of the students will take a deep interest in the theological course, if it is given its due place of importance and if it is capably taught.

I add these qualifying words, because it is possible that the college itself, rather than the students, may be responsible for a lack of enthusiasm. If religious instruction is given in hours least favorable for concentration, or if the theological course is not given its due measure of credits, or if the professors assigned to conduct this course are pedagogically less competent than those conducting the secular branches—then a general lack of interest on the part of the students is only a normal consequence.⁹

. . . No institution should attempt to inaugurate a technical and comprehensive course in theology until it can provide a complete and a competent staff of professors; for theology, like any other profound science, can be imparted properly only by those who have had the benefit of special training. A well-stocked library of theological works is also a requisite. Moreover, there must be a sufficient number of students to justify such a course, and they must be well grounded in scholastic philosophy before their approach to the realms of theological speculation. It can therefore safely be asserted that any plan to establish courses in formal theology for the laity in American Catholic educational institutions should be restricted for the present to a few, at most, and those the larger of our universities. However, let us not forget the very practical consideration that if the general course of religious instruction in all our colleges is conducted on a solidly theological basis, much will be accomplished toward the promotion of the lay apostolate among our Catholic youth.¹⁰

⁷ *Ibid.*, p. 145.

⁸ *Ibid.*, p. 147.

⁹ *Ibid.*, p. 148.

¹⁰ *Ibid.*, p. 150.

READING GREAT BOOKS

Mortimer J. Adler's *How to Read a Book*¹¹ is really a text on study procedure. It describes a technique that those who know how to study have always used. Readers of this JOURNAL are already familiar with the controversy that followed the popular publication of Mr. Adler's list of one hundred great books. Last fall, when we heard that the college of St. Thomas was beginning a Course on Great Books as a supplement to regular classroom work, we immediately were interested in it, not as a project in general culture, but as a factor in the growth of religious knowledge in advanced students. We wrote to Father Moynihan, president of the College of St. Thomas, asking about those works in Religion that were to be included in his newly established venture in educational guidance. This JOURNAL agrees heartily with those critics who feel that college students are doing too much reading of the wrong kind, too much scattered reading of an unorganized nature. We are convinced that there is much more actual learning when students master one book rather than play with vicarious experiences out of a number of so-called references. The following paragraphs are from Father Moynihan's letter in reply to our request for information:

We are at present feeling our way in this new venture, and are preparing the faculty to put the plan into execution. Every Wednesday evening there is a faculty discussion group attended by almost all of the members, at which some books, such as Aristotle's *Poetics* or *Ethics* are outlined by a discussion leader. In the meantime, the faculty members have read or re-read the book, so that they can participate in the discussion. We have also invited some of our more intelligent students to these meetings.

In addition we have formed two or three discussion groups among the students. These are supervised by at least two instructors who insist that the students handle all of the discussion. By the end of the year we hope to have made such progress that we shall be

¹¹ Mortimer J. Adler, *How to Read a Book*. New York: Simon & Schuster, Inc. (1230 6th Avenue, Rockefeller Center), 1940, pp ix + 398.

able to require of all students each year the reading of ten or twelve books, so that at the end of the college course our boys will have read a minimum of fifty.

Outside of indicating in a general way that we are insisting upon the works of such authors as St. Thomas, Dante, St. Bonaventure, St. Augustine, Maritain, Gilson, and Dawson, I am unable to give you more definite information. I might say that the faculty and many of the upper classmen have become quite enthusiastic about the undertaking. Personally, I am convinced that if the movement in a success, it will transform the school.

"I LOVE GOD, BUT I HATE 'RELIGION'!"

The little girl quoted in this editorial is an invalid. She is enrolled in the primary department of a Catholic elementary school. It would seem that she has been loved in a special way by almighty God. However, a few weeks ago when her uncle, a seminary professor, asked: "And what do you like best in school?" the little girl, after some deliberation, replied, "Drawing." The uncle was surprised. He knew the child's interest in things of God. He knew her spirit of prayer. The child herself knew that her uncle was surprised. Her next comment may startle teachers of Religion, but it should claim their attention. It is, in a way, an indictment of the class in Religion that should be directly related to the learner's love of God. If it is the reaction of a child of seeming predilection, what would be the reaction of the average child? The little invalid said: "I love God, but I hate 'Religion'!"

OUR TEACHING SISTERS AND THE CONFRATERNITY

Each year at regional and national congresses the Confraternity considers the place of the teaching Sisters in the Confraternity's program. Speakers at these meetings tell

how Sisters can take part in the training of Confraternity teachers, in demonstrating methods, and in arousing the interest of high school and college students in the various works of the Confraternity. The question of providing well-trained teachers for classes in Religion, conducted for public high school pupils, suggests forcefully the advantages that would accrue to these underprivileged Catholic youth, particularly the girls, if they were to come in contact with our teaching Sisters. In a few places in the United States Sisters labor all day in offering religious instruction to public high school students. With public school authorities recognizing the need of providing opportunity for religious instruction in the lives of students, and with ecclesiastical authorities eager to cooperate, released classes are becoming more and more widespread. We hope if and when Sisters are requested for this work their superiors will be able to spare them for it and to give them correct orientation for the work. The high school period is a crucially important time in the religious growth of the young, and as much as we desire to have all our children in Catholic schools, we must recognize the large percent of adolescents attending public secondary schools. May we hope that the day will come when large numbers of them will have contacts with our teaching Sisters.

LESSONS IN LIBERTY

Please remember, therefore, that when you reinforce America's faith in God and buttress American confidence in the personality and immortality of the individual human soul, you are solidifying the foundations of our constitutional freedom and unveiling the one and only justification for the most unusual political system on the face of the earth.

The conclusion is that you cannot secularize the study of human freedom. If you are to teach real Americanism you must teach Religion. This is the basic Lesson in Liberty.

(Clarence Manion, "Lessons in Liberty," *The N.C.E.A. Bulletin*, XXXVII, No. 1 (August, 1940), p. 502.)

A REVISION OF OUR CATHOLIC NEW TESTAMENT IN ENGLISH

RIGHT REVEREND WILLIAM L. NEWTON
Catholic University of America
Washington, D. C.

"Ignorance of the Scripture is ignorance of Christ."—
Jerome.

The appearance this month of the long promised, and much longer needed, revision of our New Testament in English should be an event of great importance to all teachers of Religion. It should be a most welcome event for all teachers of Bible History. To offer instruction in either of these subjects without generous use of the New Testament is to adopt a method that is both difficult and inefficient. And yet the text of the New Testament to which we have been confined by the laws of the Church has not been for some time as available an instrument of teaching as it might have been.

A brief glance at the history of our current New Testament in English will reveal the cause of some of its difficulties. It has come to us mainly in three stages, each of which has made its own contribution.

The basis of our present text is the translation which was done at the English college of Rheims in the year 1586. The Church was under persecution in England; her leaders, and especially her schools, had to look for refuge on the continent. At the same time, the Catholics of England were facing a particular danger to their faith from the English Bibles which were circulating as instruments of the reform party. To provide an escape from this danger, the professors at Rheims, and especially Gregory Martin, brought out an English translation of the New Testament which would be faithful to the original, and hence of safe use for Catholics.

This version has been praised for many reasons. It was remarkably faithful to the original, and at the same time profoundly scholarly. Its language was both strong and clear. In fact, through its agency, many new terms found their way into the English language. But, at the same time, the version suffered from a too slavish adherence to the terminology and the style of the Latin text from which it had been taken. This did not prevent it from becoming popular with Catholics. It remained the only acceptable Catholic version of the New Testament until 1750. A few other Catholic versions appeared during this period, but they never succeeded in replacing the Rheims.

In the period from 1586 to 1750 the position of the Church in England changed greatly, and the English language underwent the mutation which is the fate of all modern speech. These transformations had the effect of lessening the value of the Rheims New Testament. Its controversial notes were now only an embarrassment; its language was difficult to understand. No one recognized these conditions any better than Bishop Challoner, the energetic Vicar Apostolic of the London District. He was much engaged with the apologetics occasioned by the renewed life of the English Church, and he could see the importance of having available a version of Scripture adequate to the needs of the Church. With a zeal and energy which now evoke our admiration, he undertook and accomplished in a remarkably short time the revision of the entire Catholic Bible in English. His version appeared in 1750 and 1751.

Within a short time the Challoner-Rheims version had supplanted the older text. But it did so not without some difficulty and criticism. Challoner had done his work rapidly, though not without some merit. It was in some respects a great improvement over the Rheims, and especially in that its language was more proportioned to his times. It was a thorough revision, being in fact what amounted to a new translation of the Vulgate. That he himself was not entirely satisfied with it is evident in his going over the New Testament three times in the course of three years. Perhaps one of the features of his work that met with most complaint was its

adherence in general to the style of the King James Bible, without its having reached the full merit of style for which that version was renowned.

And, yet, Challoner's version gradually replaced that of Rheims. When the Church in America came into being, about this same time, the version used was that of Challoner. The Rheims was available to some extent, but the texts which, from 1791 on, were printed in this country all owed their debt to Challoner.

Between Challoner and our own time many attempts have been made to improve his work. Some of these appeared in England, most of them in Ireland, and one or the other in this country. But of all these it may be said that they attempted nothing beyond a slight improvement of the language. Comparison of any of them with the original Challoner will bear this out. They are so partial in their modifications of the Challoner-Rheims that it can be said fairly that this text has survived in spite of them all. We are, therefore, still using the work of Challoner, a work that now is some one hundred and ninety years old, and thus older in our times than the Rheims was when Challoner saw the need of revising it.

The Church in America, from the very first legislation promulgated in connection with the Bible, has recognized the need of the revision of Challoner's text. Conditions in the past have prevented a serious undertaking of this important task. But within recent years conditions have changed, and fortunate circumstances have conspired to bring into relief the need of a better Catholic version and, at the same time, to point out the way of accomplishing it.

The revised text, which is now being offered English-speaking Catholics, is due in the very first instance to the Episcopal Committee on the Confraternity of Christian Doctrine. In their work of promoting means for the dissemination of Catholic doctrine, they were impressed with the inadequacy of our current version of the New Testament. In consequence they inaugurated the work on this revision. The importance of this aspect of the new version must not be overlooked. Through this Episcopal Committee it may be

said that it is the work of the American Hierarchy, and thus a response of the Church in America to this need in a most important sphere of Catholic life.

It is something providential that when the Hierarchy approached this work they should find ready to their call a number of Catholic biblical scholars capable of a worthy accomplishment of the project. In fact, the Church in America has never been so well equipped in this regard, having at present many more trained students of Scripture than are needed for the work.

Manifesting its recognition of the deep significance of this undertaking, the Episcopal Committee carefully organized the group of scholars to whom the task of revision was to be entrusted. Some twenty professors of Scripture were to divide the books of the New Testament and work out a thorough revision of their assignments according to carefully prepared principles. Their work was in turn subject to the inspection of an Editorial Board of some ten other professors. Further, this organization has spent some five years in the conscientious execution of their trust. In view of this, it can be said without hesitation that no English text of the Scriptures has ever been presented to Catholics that can show anything like the care or scholarship that have gone into the making of this new version.

Two aspects of the principles upon which the revision has been made should bring out this fact. In the first place, the text which has been used is the Vulgate, following both the tradition of our English version and the mind of the Church. But this text in Latin has been studied and read in the light of the Greek from which it was originally taken, and also in the light of the semitic idiom which it often reflects. The Latin text itself has been carefully studied for the purpose of securing the most authoritative readings. Neither Gregory Martin nor Challoner, and certainly none of the later revisors, went into the interpretation of the text in this way. In the second place, while holding as much as possible to the older text, the new version adopts the spirit of our modern English idiom. It makes no effort to hold a "Bible English" as did Challoner; it seeks above all to ex-

press in the language of our day as accurately as possible the full sense of the original.

The way of any new version of Scripture in English, even when it has the authoritative and scholarly backing of the one now being offered, is beset with some obstacles. In the present instance, our new revised text is pretending to compete with a version to which all English-speaking Catholics have become accustomed. Many, perhaps, with no other reason than their sentimental attachment to the older text, will hesitate to adopt the new version. This condition is to be expected. It should not be true, however, of those who are brought through their teaching into more intimate study of the New Testament. The new dress of a familiar passage should not be a cause of hesitation when the meaning of the passage is made clearer. That this will be the case throughout the new version can be claimed now in a preliminary way because of the confidence that experience will soon prove it.

But this confidence reaches farther. There has been a decided neglect of the Scriptures on the part of Catholics, as we all know and regret. Our contention is that this is due largely to the fact that our present form of the Scriptures in English has made their reading so difficult that the children cannot learn to use them, and hence have no encouragement to carry their use beyond necessary school activities. It is now our hope that this condition has been remedied, at least to a great extent. It is our correlative hope that the appearance of the revised text will open up new avenues of personal use of the Scriptures by the pupils, that this closer contact will beget an affection for the Word of God that will be lasting, and that in this way the New Testament especially will regain in Catholic life the place it merits.

The ambition of the Episcopal Committee, and of the Board of Revisors, is an extension of that beautiful prayer of Benedict XV with which his encyclical on the Scriptures closes: "It is our desire for all the children of the Church that, imbued and strengthened by the sweetness of the Sacred Scriptures, they may attain to the all-surpassing knowledge of Jesus Christ."

DIALOG MASS: III

MODERN RISE AND SPREAD OF DIALOG MASS, 1910-1920¹

REVEREND GERALD ELLARD, S.J.

Saint Mary's College

Saint Marys, Kansas

EDITOR'S NOTE: This is the third in a series of five articles dealing with the Dialog Mass, prepared by Father Ellard for readers of the JOURNAL OF RELIGIOUS INSTRUCTION. The first article dealt with the Dialog Mass and its place in the liturgical movement,* the second with active participation in the Dialog Mass as a Catholic tradition.** Subsequent articles will deal with the attitude of the Holy See and the Dialog Mass, and the Dialog Mass in America today.

In the sixteenth century the custom still survived, at Rome and elsewhere, that the congregation made the Mass-responses with the server. When the custom disappeared is not known. When Pope Benedict XIV published in full pontificate, so to speak, his *De Sacrosancto Sacrificio Missae* in 1748, he spoke of the practice as longer obtaining: "Formerly the people in attendance were accustomed to respond to the celebrant, as Visconti proves with irrefragable arguments in his book, . . ."² Whether the old usage just died of itself, or was terminated by some positive action, we do not know. If the latter should prove to have been the case the

¹ The data in this chapter on the early history of the Dialog Mass are derived chiefly from G. Lefebvre's "La Question de la Messe Dialoguée," *La Participation Active des Fidèles au Culte*, Louvain: Mont-César, 1934, 143-196. This study is cited as *Lefebvre*.

*Rev. Gerald Ellard, S.J., "The Dialog Mass and Its Place in the Liturgical Movement," *The Journal of Religious Instruction*, Vol. XI, No. 7 (March, 1941), 577-586.

**Rev. Gerald Ellard, S.J., "The Dialog Mass: II," *The Journal of Religious Instruction*, Vol. XI, No. 8 (April, 1941), 679-694.

² Benedict XIV, *De Sacrosancto Sacrificio Missae* (Italian, then Latin, Rome, 1748), lib. I, cap. xi, n.1: *Dicimus quondam populum adstantem sacerdoti celebranti respondere consuevisse, quod invictis probat argumentis Vicecomes, de antiquis Missae ritibus*, l. I, c. 14. In the modern edition of Benedict's work, J. Schneider (Moguntiae: Kirchheim, 1879), this passage is on page 71. The work cited by Benedict is J. Visconti (Vicecomes), *Observationes ecclesiasticae de antiquis missae ritibus* (Mediolani, 1620).

reason, doubtless, would be a reaction against the Jansenists' efforts to force similar practices on the Church. This connection with Jansenism, in Tuscany, itself in the very shadow of the Vatican, well merits momentary attention.

What made Jansenism one of the worst threats and menaces the Church has ever faced was its persistent refusal to acknowledge itself condemned—or cut off. When Benedict XIV, whom we have just mentioned, was elected pope in 1740, almost two centuries had elapsed since Baianism had been condemned, one full century since *Augustinus* and Arnauld's book against frequent Communion, full sixty years since the adoption of the infamous Gallican Articles, thirty years since the Bull, *Unigenitus*, was to have put a stop once and for all to the movement, and, after wrestling his entire pontificate with it, Benedict knew at the end that the movement was firmly entrenched and defiant.³

In its final and most daring phases Jansenism aimed at, and to some extent, realized a most sweeping "liturgical reform," besides which the measures planned at Trent were insignificant indeed. In France, at the start, the breviary, missal, ritual and other manuals of the Roman Rite were abandoned, and fresh rites were composed, in Latin to be sure, but in the spirit of anti-papal and heretical bias. Arnauld pleaded for a full vernacular liturgy, and Rome countered with making it a matter of excommunication to publish the missal-prayers in the vernacular. Eighty dioceses of France had their local Jansenist-tinctured Latin service-books, but beyond that the matter did not go under Louis XIV or Louis XV.

In the Germanies Emperor Joseph II came forward with sheaves of regulation about the number of Masses to be permitted, the composition and arrangement of Masses, the use of the vernacular, the number of altars in the churches, the ordering of flowers and candles and so forth, that earned for him from Frederick the Great the sobriquet, "My Brother, the Sacristan." People laughed, but under the "Sacristan's" direction all manner of "reforms" were set on

³ Benedict XIV and Jansenism, cf. L. Pastor, *Geschichte der Päpste* (Freiburg: Herder, 1931), XVI, 1, 161-208.

foot. Missals for altar-use in German were published in more than one city, and at Stuttgart, for instance (there were other cities, too), Mass for a time was celebrated in German.⁴ That was in 1786.

Caesar in the sacristy was bad enough, and Rome could do nothing but protest. But in Italy, Caesar's brother and successor as emperor, Leopold, Duke of Tuscany, found a bishop pliant enough to put all this into synodal legislation. Bishop Ricci of Pistoia got the entire Jansenist program into the form in which it was hoped to foist it upon the Church in Italy. The date, again, is 1786, and it marks the high-water level of the anti-papal flood. In 1789 the fall of the Bastille brought many a hollow pretension crashing down with it: in 1790 Bishop Ricci's protecting shield, Leopold, left Italy to ascend the imperial throne; whereupon there was rioting in Tuscany, public burning of the priests' "Italian" missals and other indications of the popular instinct for what is right.⁵ Rome was free to institute an official examination of the Pistoian legislature. The manifold strictures listed against Ricci's reforms were not published until 1794, by which date royalty and bishops alike in France had atoned in blood for their rebellious attitude against the Holy See. Among the provisions of Pistoia singled out for condemnation many refer to public worship, this one among them:

66. The proposition, asserting that "it would be [for the Catholic Church to act] contrary to the Apostolic practice and the counsels of God, unless easier methods were provided [in her public worship] to enable the people to unite their voices with the whole Church," as understood of the [compulsory] introduction of the vernacular into liturgical prayer,—false, temerarious [unreasonably rash], destructive of the prescribed order for the celebration of the Mysteries, easily productive of many evils.⁶

That is why I feel sure that, if positive action were at that time taken to snuff out the flicker of congregational responding which the Middle Ages had handed on to mod-

⁴V. Thalhoffer, *Handbuch der Katholischen Liturgik* (Freiburg: Herder, 1883), I, 113.

⁵Mass in Italian: Pastor, *Geschichte der Päpste* (Freiburg: Herder, 1933), XVI, 3, p. 106: on riots, Pastor, Thalhoffer, et al.

⁶Pistoian legislation: Denzinger-Bannwart, *Enchiridion Symbolorum* (Friburgi: Herder, 1932), No. 1566, p. 434.

ern times, it was the insistence of heretics and heretically-minded Catholics that supplied the incentive. And when Jansenism was at last swept out of the temple, the task of truly reforming Catholic worship was taken up afresh.

* * *

"Endeavor should be made as far as possible to restore Gregorian plainsong to the use of the people." This is the keystone of Pius X's reform structure, "in order that the faithful may once again take a more active part in ecclesiastical functions, as was the custom in olden times." But is it only a *High Mass* that, in Pius's words, "active participation in the sacred mysteries is the primary and indispensable source of the true Christian spirit?" Do not the rubrics of the missal indicate in four places that the responses may be said by the people? And, if singing the *Gloria*, the *Credo*, the *Sanctus* and *Agnus Dei* together at High Mass is so beneficial, would not reciting them together at low Mass be some approximation of the religious values of congregational song? So zealous priests began to think and to reason with the decrees of Pius X in their hands.

"It was the Gregorian *Motu proprio* that was my inspiration: I applied to low Mass of every day what His Holiness says of the solemn or Sunday Mass." So spoke a Belgian priest of Sommerain, in the diocese of Namur, in giving an account of "The Assistance of Children at Daily Mass" at a Eucharistic Congress at Malines, 1909. "I used sheets of Bristol board, seventeen and one-half inches by fourteen [.44 x .35 cm.]," this Father Piérard continued, "which I set up on a lectern, presenting in a manner legible to thirty or forty children, with the pauses indicated, all that my group should say, on a given tone, in a loud voice, but without 'elocution,' throughout the entire Mass, so as to enable individual as well as group to fulfill the role of active participant."⁸ There were similar reports from other sources at the International Eucharistic Congresses of Montreal in 1910 and in 1911 at Madrid. It is not without its own curi-

⁷ Words of Pius X, repeated in letter of his Cardinal Vicar, and quoted from *Catholic Church Music* (London: Burns, Oates and Washbourne, 1933), 5, 22, 23.

⁸ *Lefebvre*, 178-79.

ous interest to note that at this great Montreal assembly, Canon Campeau of Ottawa, in advocating the use of acclamatory prayers during Holy Hour exercises, drew out the thought that people thus initiated would learn to follow the Mass according to the ancient form of corporate worship among Christians.

In that summer of 1911, to revert again to Belgium, this manner of assisting at Mass was dealt with in a paper at the Liturgical Week at Mont-César, Louvain. "At low Masses," said the speaker, Dom de Meester, "the organic participation of the faithful is often almost nothing: one believes he has done everything in silently reading the principal parts of the Mass. . . . Why could not the faithful there recite what they sing at high Mass, and what the server says? This has already been tried in various places, and the effect produced by this new mode of uniting the people present to the acts and prayers of the celebrant has surpassed all hopes. . . . And as to the lawfulness of this method, we say that the Ordinaries have already given and will give their approbation [no doubt he meant locally] to these liturgical uses which refresh and arouse the devotion of their flocks to the Mass."⁹ These words, particularly as seconded by the accounts appearing in print of the success attending priests' initial efforts, carried conviction a long way in Belgium.

As early as 1913, in the diocese of Bois-le-Duc, Holland, a Diocesan Liturgical Commission took the position that, while the "new" mode of Mass-worship was quite licit in theory, still in practice it would have to be referred to the judgment of the Ordinary.¹⁰

The Flemish *Liturgisch Tijdschrift* carried a series of articles in 1914 on "The Joint Answers of the People to the Prayers of the Priest," by Monsignor C. Callewaert, whose *Liturgicae Institutiones* are a seminary classic. And in the world-encircling reverberations emanating from an assassin's weapon in Sarajevo that summer, a thin, faint note might

⁹ Lefebvre, p. 179.

¹⁰ Lefebvre, 181: Monsignor Callewaert's articles, published originally in Flemish, were later condensed and published in Latin, "De Licetate Missae Dialogatae," in *Collationes Brugenses*, xxxii, 1932, 220-227.

have been heard gradually encompass the globe: it was the term, "Dialog Mass," then coined in Belgium and soon to be used far and wide.¹¹

Dialog Mass soon made its appearance in the Allied camps in 1915, just a stone's throw from that locality, where it was remarked in 1518 that the priests differed from those of Rome, in that they did not allow any to make the responses, save only the server. In the matter of method the Dialog Mass made various trials, but all in all guided itself along the simple and organic lines traced by de Meester, "reciting what they sing at high Mass and what the server says." Thus, Catholics in France, particularly in the north, in the Rhenish and Bavarian sections of Germany, throughout Austria, and to a much less extent Catholics in Spain, England and Italy were in the course of the war becoming familiar with Dialog Mass. One after another the dioceses of Holland set up Priests' Diocesan Liturgical Associations (study and action clubs, we should name them).

But from first to last the position of the Dialog Mass was more favorable in Belgium than anywhere else. This may be set down as one of the happiest by-products, so to speak, of the *entente cordiale* so long existing between His Eminence Cardinal Mercier (†1926) and Dom Columba Marmion, Abbot of Maredsous (†1923). Marmion for years occupied the position of one of the fountain-heads of the Catholic spirit in Belgium, and, as was seen towards the end, he had providentially enriched the popular mind with the dogmatic and ascetic ideas latent in the communal piety of what was beginning to be called "the liturgical movement." Towards this movement Marmion had once defined his attitude and that of his Benedictine brethren in these words:

If the sons of St. Benedict take such an active interest in the "liturgical movement," this is not only because, as religious, faithful to the mission of their order, they continue a tradition of fourteen centuries—it is still more so because, as most loving sons of holy Church, they endeavor with all their power to second the wishes of their holy Mother. Now, for some years, the Holy Spirit, who is the Soul of the Church, has urged her to revive the knowledge

¹¹ *Lefebvre*, p. 181.

and the love of ritual prayer and sacred service in her children, to show them in the liturgy the "primary and indispensable source of the true Christian spirit." We, therefore, consider it a duty to enter into the views of the Vicar of Jesus Christ, and to place our feeble resources, material, moral and intellectual, at the disposition of Christians zealous for divine worship.¹²

Whether it was at Marmion's Abbey of Maredsous or not, that the heroic Archbishop of Malines, spiritual son, friend and associate of the Abbot, first became acquainted with the Dialog Mass, he was tremendously impressed by it. "The Dialog Mass," he wrote later on, "has edified me more than once in our colleges and in certain religious houses; nor have I concealed my sentiments of edification. But I have always desired that the practice be submitted to the approbation of the Congregation of Rites, or the Congregation of the Sacraments. I spoke of it to Cardinal Ferrata, at that time Prefect of the Congregation of the Sacraments. His reply was: 'But why not? I see nothing in it at which to object.'"¹³

In 1920, when war-wracked Belgium was free to give its attention to the problems of peace, Cardinal Mercier presided over a National Council at Malines, with sessions in April and October. Besides the dogmatic, moral and sundry disciplinary decrees then enacted, there was a body of legislation dealing with pastoral and liturgical matters, of which one canon on communal participation in holy Mass is here given in translation.

It is indeed regrettable [it began], that the faithful assisting at the most holy Sacrifice of the Mass for the most part conduct themselves, as if the Action were none of their concern. Hence we must set to work to make the Christian people really a [conscious] participant in the sacred Action. To accomplish this, one will have to proceed gradually, patiently and perseveringly.

Then dealing with high Mass the canon goes on to state:

In the first place, let pastors strive that the solemn or high Mass have the chief place, and that its former esteem be restored to it, so that it will be considered, according to the sanction of antiquity, the true and solemn assembly of the entire parochial family. Let the

¹² Columba Marmion: cf. *Orate Fratres*, I, 1 (November 28, 1926), p. 29.

¹³ *Lefebvre*, 186: The letter is dated March 25, 1921, but from what follows in our text on the Council of Malines in 1920, this letter must refer to a time a full year previously at least.

faithful in attendance, as far as circumstances permit, have the liturgical texts of the Sunday Mass in hand, and the music of the common parts, in order that they be linked the more effectively (*efficacious consociantur*) with the Mysteries and feasts of holy Church; and let them be prepared for this sacred fellowship by pious and solid explanations of the texts.

Low Mass is dealt with in the same spirit:

To instill insensibly, as it were, in the minds of the faithful that corporate and truly Christian spirit, and to prepare the way for that active participation, which the Holy See desires, one must praise the practice, at least for educational institutions and religious houses, whereby those present at Mass answer the responses in unison with the acolytes. (Canon 279)¹⁴

This decree, praising the introduction of the Dialog Mass, at least in educational institutions and religious houses, was thereupon sent to Rome for approval. Approval was delayed somewhat, no doubt in part owing to the change in the pontificate with the death of Pope Benedict XV and the election of Pope Pius XI, and, it is quite possible, too, owing to the particular circumstances touching the Dialog Mass in Italy just at that time.

Post-war Italian "reconstruction," we may remind ourselves, was a particularly difficult and uneasy period. At the Peace Table, as it was called, Italians as a people felt thwarted, humbled, disillusioned. From September, 1919, to November, 1920, there was one situation that can be described as little short of voluntary anarchy: I refer to the fact that d'Annunzio's troops, in spite of governments and treaties, held the city of Fiume against Yugoslavia. In the hard economic sphere there was a ruinous series of "seize-the-factories" strikes, in the face of which the government was muddling and fumbling. By secret connivance, it would seem, arms, transportation and protection were being furnished roving *squadristi* for violent attacks on "communists." Events were fast shaping themselves into a March on Rome. All in all, those were the days of bitter resentment, of restlessness verging on desperation.

Yet the Church continued to apply the healing of its offices to the wounds of the body politic. Two episodes will be instanced, one showing with evident satisfaction that

¹⁴ *Acta et Decreta* (Malines: Dessain, 1923), Canon 279.

the Dialog Mass was spreading in Italy, the other showing rather ominously what manner it was taking in some places.

The Italian Saint Cecelia Society was to hold its twelfth annual convention in Turin, September, 1920. In preparation for this event, the organization's president addressed a circular to the entire Italian episcopate, which ended on this note:

Finally, the Association requests the Most Reverend Bishops, if it please them, to use their authority to recommend to religious communities of men and women, to educational institutions, to collaborate in a most uniform manner in promoting the active participation of all assisting at low Mass in alternately answering the priest in the responses and in reciting with him the *Gloria*, the *Credo*, the *Sanctus* and *Agnus Dei*. This custom has already been introduced in many places and has greatly increased devotion, attention and piety.

In reproducing in part this request in its pages, the semi-official *Osservatore Romano* adds that, as matters of record, the Dialog Mass had already been introduced by many bishops in their dioceses.¹⁵

Yes, the Dialog Mass was spreading in Italy, but even in this letter there is a broad hint that this was not being done uniformly. In fact, the *manner* in which the Dialog Mass was spreading, or shall we not rather say the *kind* of Dialog Mass that was making its presence conspicuous, was matter for serious concern on the score of propriety and reverence. At Imola, near Ravenna, at a Eucharistic Congress a speaker urged without reservations: "One cannot choose a better method of following the low Mass than to recite the sacred prayers at the same time as the priest."¹⁶ It was not long before the loud recitation in Italian of the *entire Mass*, the *Canon and words of Consecration not excepted*, was spreading among religious houses and parish churches. It was not surprising that a query was sent to the Roman journal, *Ephemerides Liturgicae*, as to the supposed antiquity and actual propriety of such usage. The reply, of course, while praising the use of the Missal-prayers by the laity, said that the *loud recitation of the Canon* by the people was directly

¹⁵ *Lefebvre*, 184.

¹⁶ *Lefebvre*, 183: the passage is quoted in Italian in the *Ephemerides* as noted below.

contrary to all ancient usage.¹⁷ Beyond that statement the *Ephemerides*, as a private journal, had no authority to go. But bishops from far and near were applying to the Holy See for official guidance. This was being supplied them in customary curial channels until the number of requests seems to have prompted the insertion of a decree into the *Acta Apostolicae Sedis*, and its addition, later on, to *Decreta Authentica* of the Sacred Congregation of Rites.¹⁸

It is to the careful examination of these decisions that we shall direct our attention in the next article.

MISSION INTENTION FOR THE MONTH OF MAY
RELEASED BY THE NATIONAL OFFICE OF
THE SOCIETY FOR THE PROPAGATION
OF THE FAITH

FOR THE CONVERSION OF THE CONFUCIANISTS

Since the Religion of China prior to the birth of Confucius was nature worship we find that the Sage, in most instances, merely superimposed his own personal philosophy upon the old belief. His theories, divested of positive revelation, centered upon ancestor worship, to which Confucius added the adoption of four essential virtues: sincerity, benevolence, filial piety and propriety. These being merely natural virtues lower the whole structure of this religion into a textbook of behaviorism.

There can be no doubt of Confucius' love of virtue, his wisdom, his desire to lead others along the path of righteousness and tolerance. But his doctrines were based upon the fallacies of error rather than upon the solid groundwork of divine revelation and Eternal Truth. In urging the prayers of the faithful for the conversion of the confucianists it is hoped that the sincerity, benevolence, filial piety and propriety of China's Sage may become stepping-stones to a knowledge and love of the One, True God.

(By Right Rev. Msgr. Thomas J. McDonnell, National Director, The Society for the Propagation of the Faith.)

¹⁷ *Ephemerides Liturgicae*, xxxiv, 1922, 98, 99.

¹⁸ *Acta Apostolicae Sedis*, XIV, 1922, p. 505: *Decreta Authentica Congregationis Sacrorum Rituum*, Appendix II, p. 39.

THE VIRTUE OF OBEDIENCE

REVEREND FRANCIS J. CONNELL, C.S.S.R.

Catholic University of America

Washington, D. C.

EDITOR'S NOTE: This is the seventh in a series of articles treating of the virtues, prepared for the JOURNAL OF RELIGIOUS INSTRUCTION by Father Connell. These articles have a twofold purpose: to offer background material to the teacher and to assist him or her in the classroom presentation of those questions in the catechism that treat of the virtues.

One of the most important of the moral virtues, and one which must be practiced most frequently in everyday life, is obedience. In a broad sense we can be said to exercise obedience whenever we fulfill a precept or a law from any good motive—for example, because we recognize the thing commanded as reasonable, or because we wish to manifest our affection and reverence toward the person who commands. But in the strict sense obedience is the virtue that inspires us to carry out the orders of a superior because he possesses the right to command. Under this aspect obedience is one of the subordinate parts of justice, for its purpose is to render to lawful authority the homage that is due to it, and the general aim of justice is to give others what is due to them.

We owe obedience, in the first place, to God. Whoever believes in a Creator must logically admit that His creatures are bound to serve Him, each according to its particular nature. Man by his nature is endowed with free will; hence, his first duty is to give God deliberate and willing homage, obeying the laws which the Almighty imposes on him, whether they pertain to the natural or to the supernatural order. Just as we distinguish obedience in the broad and in the strict sense, so we can distinguish analogously a twofold type of disobedience. Every deliberate sin is an act of disobedience toward the Creator, at least in the broad

sense. Thus, when a man goes to excess in drink, he may not consciously and expressly intend to rebel against his Creator, yet, as long as he knows he is doing wrong, he is implicitly refusing to serve God and, accordingly, is guilty of disobedience in the broad sense. But when a person deliberately and explicitly revolts against his Maker, fully aware of his obligation to obey Him, yet of set purpose spurning His authority and despising His commands, he commits the sin of disobedience in the strict sense. This was the sin of Lucifer and of his rebellious angels, who defied the sovereign rights of their Creator with the impious challenge: "We will not serve."

However, the Almighty wills to rule His creatures through the instrumentality of other creatures, and He has decreed that men shall be subject to other men. There are three spheres of life especially in which some human beings are authorized to command and others are obliged to obey. The first of these is the domestic circle of the family, the most basic social group. The law of nature as well as the fourth commandment of the decalogue prescribe that children shall obey their parents. This obligation binds even grownup sons and daughters as long as they reside in their parents' home, though they need not obey in the same measure as little children. Moreover, a wife is bound to obey her husband, not indeed as if she were his servant, but by yielding to his behests in matters that concern the management of the household, such as the choice of the place of residence and the more important financial affairs of the family. Experience abundantly proves that domestic happiness is found in full measure only in those homes in which obedience is practiced according to God's law.

The second type of obedience is that which is due to civil authorities. God has created men as social beings, destined to form nations and to establish governments; hence, it is quite true to say that the authority of civil rulers comes to them from God. This principle applies to all who hold lawful office under any legitimate form of government, whether it be a monarchy or a democracy or a combination of both. Of course, the extent of each one's authority is

limited by the constitution of the particular government. Thus, in our country the federal rulers would be transgressing their powers if they penalized anyone for his religious belief. But as long as they exercise their legitimate jurisdiction, civil magistrates have the right to exact obedience from those whom they govern, and those who disobey them merit the severe condemnation of St. Paul: "He that resisteth the power, resisteth the ordinance of God" (Romans, XIII, 2). It makes no difference what may be the religious convictions of those who rule. They may themselves not even admit the existence of God, yet as long as they are the lawful authorities of the land, they act through power given them by the Most High. To apply the words of Christ: "All things whatsoever they shall say to you, observe and do: but according to their works do ye not" (Matthew, XXIII, 3).

The third kind of obedience is that which must be given to the rulers of the Church. Our Blessed Lord chose the apostles as the first spiritual chiefs of the religious society He was about to establish, and gave them the power to govern the members of the Church in religious matters, saying to them: "He that heareth you, heareth Me" (Luke, X, 16). "Whatsoever you shall bind upon earth, shall be bound also in heaven" (Matthew, XVIII, 18). To Peter He gave special authority over the entire Church: "I will give to thee the keys of the kingdom of heaven" (Matthew, XVI, 19). Since the powers conferred on the apostles were to be transmitted to their successors, the bishops, these latter today possess the same jurisdiction that the Son of God communicated to the twelve apostles nineteen centuries ago, and the Pope inherits the supreme spiritual authority given to Peter to rule over the entire Church. Accordingly, everyone who becomes a member of the Church through the reception of Baptism is bound to obey the laws made by the rulers of the Church. These laws are directed toward the spiritual welfare of Catholics, and involve no great difficulty or extraordinary hardship. Moreover, the Church is quite lenient in the application of her laws, ever willing to give a dispensation when their observance would involve some un-

usual difficulty—for example, in the laws on fast and abstinence. In view of this kindly spirit of the Church it is indeed ungrateful on the part of some Catholics to complain about the obligations involved in the Catholic life and to make use of even the slightest reasons for excusing themselves from ecclesiastical laws. It is important for Catholics to know that the laws of the Church, generally speaking, begin to bind a person when he is seven years old. However, there are some exceptions. Thus, the law of annual confession and Communion extends to children as soon as they have the use of reason, even though they have not reached their seventh birthday. On the other hand, the laws of fasting bind only those who have passed their twenty-first but have not yet passed their fifty-ninth birthday.

Besides these three, there are other types of obedience of a more limited and more particular character. Thus, in matters pertinent to their particular sphere, servants must obey the head of the household, and employees their employer, and soldiers their commanders. The members of a religious order, who take the vow of obedience, are obliged to fulfill the commands of their superiors, within the scope laid down by their rule, and a violation of this vow by disobedience in the strict sense is a sin against the virtue of religion as well as against the virtue of obedience.

To practice the virtue of obedience as God expects us to do so involves more than a merely external compliance with what is commanded by our lawful superiors. To obtain the full measure of supernatural merit from acts of this virtue, our obedience should be prompt and cheerful. Above all, it should be actuated by a supernatural motive. When a person obeys merely because he wishes to avoid punishment which the superior is liable to inflict, his obedience is on a very low standard. And if one obeys simply because he wishes to win the favor of his superiors and does not obey when he is free from their supervision, he is practicing diplomacy and hypocrisy rather than true obedience.

Nowadays, especially in the United States, false notions prevail about obedience, particularly the idea that it is degrading and humiliating to obey a fellow-creature. Surely,

such a belief is both false and dangerous—false because it entirely disregards the plan of God in the universe whereby some creatures are subordinate to others, dangerous because it leads to the disregard of lawful authority and the disruption of society. People should realize—especially the young—that in obeying those who are placed over them, whether it be in the family circle or in the state or in the Church, they are really obeying God Himself. At times, it is true, obedience is difficult, particularly when superiors are harsh and overbearing; yet, we must remember that whatever may be their personal faults and imperfections, they are God's representatives as long as they exercise their authority within their proper sphere. When one obeys a superior with such a supernatural outlook, his act of obedience, far from tending to degrade him, rather ennobles and strengthens his character.

Because obedience is so important a virtue, and because it is sometimes irksome to human nature, the Son of God wished to give us during His earthly pilgrimage a striking example of perfect obedience. To understand the full significance of this fact, we must remember that even as man Jesus Christ was the Lord of the universe, and as such was not strictly bound to obey any creature. Yet, as numerous passages of the Gospel attest, our Lord exemplified obedience throughout His entire lifetime. During the years He spent in the humble home at Nazareth, He obeyed His Mother Mary and His foster-father Joseph. "He was subject to them," the Scriptures tell us (Luke, II, 51). Later He practiced obedience to the civil authority by paying the coin of the tribute (Matthews, XVII, 26). He manifested obedience toward the Jewish religious law by celebrating the feasts, such as the Pasch on the night before His death (Matthew, XXVI, 17). When we behold the Son of God submitting so willingly to the commands of His creatures, we should be ashamed to refuse obedience to anyone who has the right to command us, whatever may be his personal characteristics.

Finally, as the most sublime manifestation of obedience, Christ willed to make this virtue the most predominant ele-

ment of His passion and death. St. Paul tells us: "He humbled Himself, becoming obedient unto death, even to the death of the cross" (Philip., II, 8). The lesson of obedience taught by Jesus Christ from the cross is sorely needed in the world today. Catholics in particular must train themselves to the faithful and exact practice of this virtue, for it is a vital feature of their Religion. And when the difficulties involved in the exercise of this virtue tend to deter us, we should console ourselves by the thought that it was precisely by practicing obedience that our Lord merited His glorification. For St. Paul, after pointing out Christ's obedience unto death, adds: "For which cause God also hath exalted Him, and hath given Him a name which is above all names" (Philip. II, 9).

THE PERSONNEL PROGRAM IN THE CATHOLIC LIBERAL ARTS COLLEGE

Lastly, have Catholic colleges, each for itself, thought through just what it is desired that that college shall stand for; what its atmosphere shall be—then planned how to make that atmosphere a reality? Has that standard been a truly Catholic standard? Have faculty desired and labored that their work might open vistas alluring to the young until they have undertaken earnest, serious study to do *outstanding* work, worthy of the Church? Or have we been too easily contented? Have social climbing and rivalry, unworthy of us, marred our influence? Has the college sought consciously, faculty and students, to play an outstanding part in the life of the community in which the college is located? Do we see this as a part of our apostolic mission, breaking down prejudice by human contacts, meeting those whom we can help, answering questions, leading discussions, contributing to all phases of cultural life which we represent? Christ did not wait for people to come to Him, but sought them out, developing appreciation of the beauty of the Christian life, opening vistas of fascinating fields of thought and endeavor and action, with satisfying and attractive culture. Do Catholic-college students and graduates realize how much they have to share, and to contribute to both the college community, and their home communities, to the United States as a whole? Do they acquire knowledge, right habits, aptitude, and zealousness in order to become intelligent Catholics and then share with many people the treasure of their Catholic faith and culture? To me this is the *proof* of Catholic liberal education.

(Sister Teresa Gertrude, O.S.B., "The Personnel Program in the Catholic Liberal Arts College," *The N.C.E.A. Bulletin*, XXXVII, No. 1 (August, 1940), 295, 296.)

Religion in the Elementary School

TEACHERS AND THE LITURGICAL MOVEMENT

REVEREND J. A. WINNEN
Immaculate Heart of Mary Church
Fairfield, Maine

EDITOR'S NOTE: At the Liturgical Week that was held in Chicago in October, 1940, Father Winnen was enthusiastically received in his informal presentation of teaching the Mass to small children. The following article is the result of our request to the author to share with readers of the JOURNAL his way of introducing small children to the Church's liturgy.

"The Liturgical Movement, Catholic Action, the New Gospel of today," said a good old-timer, "with all these new things, what is the Church coming to?" Poor fellow, he was as bewildered as my grandmother, when instead of riding in her trusty old buggy, she had to board one of "them new-fangled contraptions," an automobile.

But is this a New Gospel? Yes, new as the New Testament, when it blossomed out of the Old. Liturgy is like a seed that God, the Creator, planted in man's heart. It sprouted in the days of Abel, Abraham and Melchisedech; it bloomed in the desert and in the temple of Jerusalem, but only when the first Mass was offered on Calvary did a redeemed world contemplate the full flower. Liturgy is the true Passion-flower.

Today we are accustomed to automobiles, and soon, we hope, we will be accustomed to "Liturgy and Catholic Action." Father Busch, a pioneer, declared they are "inevitable." *Deo gratias!* But let us not forget that they are also "inseparable." They stand together as cause and effect, as fire

and heat. The liturgical Catholic is of necessity a man of Catholic Action, and there can be no true Catholic Action without Catholic Liturgy. No fire without heat, and no heat without fire. The Liturgical Movement is an effort to "push the fire" in order to increase the heat; more heat means more steam, hence more work done. We may call it a Catholic Renaissance, a rebirth, a restatement of true values. Religious knowledge, *per se*, does not make a religious man; the demons know more about God than we do, and you would not call them devout. Knowledge is like the draft in a furnace, well used it inflames the fire, otherwise it kills it. Man is mind and heart. The living through Christ, with Him and in Him is what makes one truly religious, and that is Liturgy. It is, therefore, a logical conclusion that true Liturgy is the basis of Catholic education, the development of the whole man. If we gain an understanding of the liturgical acts and assimilate the educational values therein contained, we will have a liturgical education. The love of God so kindled and inflamed, will necessarily be translated into Catholic Action. Nothing is more active than love. The heart of the Liturgy is the Mass. As in our own body, from this heart, the whole life pulses forth, and to the same heart it all returns. The Holy Eucharist is the greatest, the very *raison d'être* of the other sacraments. They bring us the grace of God; the Holy Eucharist gives us the God of grace.

Teaching the Mass to children may seem absurd, but is it? We all know a famous teacher who succeeded in teaching the highest science to pupils who had not even a grammar school education. How did he do it? By presenting his teaching according to their capacity and development, by speaking to them in terms they knew and could understand. The truly great teacher never blames the pupil for not understanding, but rather blames himself for not being able to make his teaching plain enough. The model of all teachers is Jesus, in the Apostolic College, in the boat and on the mountain-side. Heaven points the way! When God decreed that the Bread of Angels would become the Bread of man, He first made it "eatable" for human beings. He humanized the divine through the medium of Mary, and how wholesome

and delicious the food that was delivered to us in Bethlehem, the house of Bread. It is the natural duty of a mother to feed her child. Does she place bread, meat, vegetables in front of her baby saying: "Take and eat, and wax strong"? No, she herself eats that food and transforms it into a nourishing milk fit for her baby. There is our duty; serve meat to the grown-ups, but only milk to the babies. A faulty diet may have dire consequences.

The teacher of children must be a good "story-teller," of stories in all kinds of forms. Stories strike the imagination, and imagination is the only faculty that is on twenty-four-hour duty with the youngsters. Look at our dear Lord: Christ the teacher is Christ the King. As all God's creatures have a duty to bless the Lord, He orders a selective draft; He calls all that are fit to share in His teaching: the flowers of the field and the birds of the air, the fig-tree and the vine, the fishes of the lake and the domestic hen, the good seed and even the naughty cockle; they all feel honored, for they are elevated to the rank of assistant teachers. The Religion we have to teach was not destined for an élite, but for all, rich and poor, especially the poor. Therefore, it must be possible for them to learn it, not only part but all of it. Besides, in Baptism, they are given a supernatural disposition that makes it natural for them to accept the word of God, a holy appetite, a sacred hunger for the bread of the Word. The Lord once thanked His heavenly Father for revealing to the little ones, things He kept hidden from the wise.

Pectus est quod disertos facit. True eloquence proceeds from the heart, and from nowhere else. Teaching Religion is not just another job; it is an apostolate, a work of love. To teach the Mass, you must first and foremost know the Mass—"by heart," then, hold it up to the children. That is enough; Jesus promised to do the rest. "When I am lifted up, I will draw all to Myself." Every teacher, I think, has observed the following strange phenomenon. Two or three books of the *Iliad* and *Aeneid* are translated and studied as classwork, but the other books of Homer's and Virgil's great masterpieces are taboo. Seldom, if ever, will students read

them of their own accord. Why? Because Homer and Virgil are labeled "must," and what they must do people rarely like to do. As long as people have in their minds that attending Mass is something that must be done, they will not go to Mass any more than they can help it. They will crowd the church for a Novena, for the Stations, the Rosary and the month of May, but daily Mass, no! Poor human nature, we must take it as it is, and strive, with the help of God, to remake it as it should be. To bring people to Mass, we must bring Mass to the people in such a way that the "must label" is covered by the "may label," make them realize that attending Mass is more a privilege than a duty, like attending a banquet. It is a duty to preserve your life by eating your food, but when you enjoy a good dinner, you forget all about that duty! For Mass and Communion, there was no law in the primitive Church. Sunday Mass and Easter Communion were never meant but as a minimum. The early Christians were not commanded to attend Mass, but they went, often at the risk of their lives. No wonder that the lions and tigers held no terror for these heroes of the Coliseum!

Young people are citizens of Wonderland. Make the children realize that what they do is "wonderful," and they will do it with enthusiasm. First, create the proper atmosphere! We go to Mass when the church bell rings. Don't you think that children would be interested in the Story of the Bells? It would differentiate the church bell from all others; they would love and answer it. Before the bell, as God's announcer, is allowed to "go" on the air, it is washed with holy water by the priest, anointed with holy oil by the Bishop and ordained for the service of God with the greatest solemnity. The voice of the bell is the voice of God calling a family reunion. The purpose of the church bell is fittingly expressed in this old inscription: "I praise God, call the faithful, assemble the clergy; I mourn the dead, drive away calamities, enhance festivities."

It has been said that a nice frame is half of the picture, when it comes to attracting attention. Take, for example, the vestibule of a church! What is the reason for it? Why

that waste of space? The vestibule is like a line of defense, the boundary between the kingdom of peace and quiet and the world of noise and agitation. Then, how boys and girls love mystery: clubs and societies for "members only," who have to give passwords and counter-signs. That is exactly what they are doing when they go to Mass. Only the members of the Mystical body, baptized Catholics, can offer Mass. The Sign of the Cross with holy water is our password and counter-sign. It is an official reminder of our Baptism; it is besides a splendid preparation for Mass and Communion. It is a sacramental; it cleanses our soul from venial sins. As our Lord told St. Peter, before his first Communion: "He that is washed (free from mortal sin) needeth not but wash his feet (venial sin) but is clean wholly." (John, 13, 10.)

In the Church of Sancta Sophia (Holy Wisdom) in ancient Constantinople, there was a famous inscription on the Holy Water Font. It was in Greek and read the same, forward and backward. The translation is: "Wash off thy sins, not only thy face." Holy Mother Church wants her children to be clean and presentable, when they appear before their heavenly Father. Before the official Mass on Sundays, holy water is given officially by the celebrant while the Asperges is sung, hence we should not take holy water privately, when entering. Nor need we take holy water, leaving, after any Mass, as we have been cleansed before and sanctified during the holy Sacrifice.

We enter. This is the House of God, the court of the King of Kings. At court, etiquette is an important matter. Women curtsy and men bow. In the court of God, the laws of etiquette bid us bend the knee before the King of heaven and earth! Where is the King? In the tabernacle, invisible to human eyes, hidden under the appearance of the White Host. Therefore, our genuflection is more than a mere sign of respect, it is a magnificent act of Faith. It means: whatever my eyes and my senses tell me, I believe." Jesus said, "This is My Body," and I trust Him more than myself. I profess that He is really present here, and I adore Him. I gladly bend the knee before Him, my Lord and my God.

We are in our seats!

"Jimmy, where is your Missal?"

"I forgot it!"

"Mary, where is yours?"

"Please, teacher, I haven't any!"

Danger ahead! When the Church long ago came out of the catacombs, dressed in the purple of her children's blood, the world was fascinated by her divine beauty. Barbarians, half-Christianized, entered by the thousands, bringing with them pagan ideals and sowing the seeds of countless heresies. That same danger threatens the Liturgical Movement today. It has gained momentum, and it is so pleasant to ride on a band-wagon! There lurks already in the offing a liturgical heresy, that might be called "Missalitis," the error of those who think that the Liturgical Movement begins and ends with the printing press, that the more Missals in circulation, the stronger the Liturgical Movement, that a Missal is as essential to Holy Mass as a car, a radio, a telephone or a refrigerator to that mythical "American standard of living." Today it seems: "No Missal, no Mass." In past centuries, there were no Missals, but the Mass was well attended. Has the secret disappeared, like the art of stained glass? "I have sold over two thousand Missals to my congregation, and good ones too," said a victim of Missalitis. That's more than our Lord could say. He sent his apostles to "teach the Mass," without a single book. The Holy Ghost and the divine mission to teach was all they received, and they did pretty well! It is not the book, it is the teacher that matters! The Missal is only a means to an end. Attending Mass is not taking part in a reading-bee or a place-finding contest. Because one day, you did succeed in reading every word with the priest is no proof that it was the "best Mass you ever attended." The reverse is not impossible. There are people who "recite" so many prayers that they have no time to pray. Do not worry! The celebrant is the only one obliged to pronounce every word of the Mass. How could you possibly follow him word for word, when he reads "silently" and that precisely during the most sacred part of the Mass, the Canon.

The child's education is "graded" in our schools. Why would the school of God be an exception? "I have many more things to teach you," said the Teacher of the Apostolic College, but that will be for the next grade. *Non potestis portare modo*: this will do for the present. As an illustration, let us take a first-grader. It would be near-blasphemy to think that Jesus, who so wanted the little ones to come to Him, would keep from them "his greatest gift, the Mass. All little Jimmy has to know is the ground plan, a rough sketch of the Mass. Grace and time will do the rest, and best of all, he earns while he learns. The Mass to Jimmy is a reality! Let him tell what Mass means to him.

(1) It is an appointment with Jesus. There is going to be a grand play, from God's Broadcasting Station, G.B.S., the announcer (the bell) has sent out the call. It is time; I don't want to miss the beginning.

(2) What's the play? A great drama. Jesus is the Star, and I am going to be in it, too. Jesus is the High priest, and I am one of the assistant-priests. There is a great-great sacrifice; everybody gives his best, and we put it all together. Jesus knows how, he has been doing it all the time; we don't know it so well, and therefore in the beginning, Jesus tells us all about it, just as we go into a huddle, when we play on the field.

(3) Before Jesus comes into the play Himself, a substitute, Father Brown, takes his place, but Jesus is watching and waiting. Everybody now brings on his gift. Here is the gift from Jesus: He always gives the most, yes, more than all of us together—His very life, all for God's sake. He told us that is what we should do, too, so I say: "My God, here I am, I promise to be your man forever, to do what you will, always. I will go to school and study even that old arithmetic, and all my spelling, and I won't fight no more, even if Red calls me Sissy. I will obey Daddy and Mommy as Jesus did at Nazareth. I mean it, cross my heart, for I want to do like Jesus. Amen."

(4) Then Father Brown prays very loud until the bell rings, and then he keeps silent. Jesus Himself has come. He is talking to God the Father, He is introducing us to Him.

I am not scared a bit. Jesus is doing the talking, and we just keep behind Him."

(5) Pretty soon Father Brown speaks again for Jesus. Everything is all right. Our sacrifice has been pleasing to God the Father, so much so that He is giving us His gift. And guess what it is? God gives us back our dear Jesus for our very own. Jesus comes to us and will be our guest as long as we want Him. I want Him always. Then we receive Jesus. Now I say: "Thank you, Jesus, for coming to me. Thank you, God, very much, for letting me have your dear Jesus. I will take good care of Him and come to Mass with Him every morning. Goodbye, I must go now, Mommy is waiting for breakfast. Amen. In the name of the Father and . . ." Jimmy's Mass is over. *Itc Missa est*, and his pure little heart sings all the way home, *Deo gratias*. It may not be very rubrical, but, if there is a special ritual for small churches, why not one for small church-goers?

As the heart, the core, is sound; if every year adds a new layer all around, this little plant will eventually develop into a giant tree. To tell in detail how this might be done would take us far beyond the scope of this already lengthy article. Just remember, education is a growth, and only a natural growth is durable. Weeds grow fast while oaks grow slowly, but as they grow, so they die.

CATECHIZING THE DEAF

The end in view in teaching Religion is that it may be known, loved and lived; that the child may, in his own tiny capacity and because he chooses to do so, reproduce the life of Christ. And he will only so choose when he has learned Christ and the teachings of Christ in ways that develop in him attitudes of wonder, admiration, appreciation and love. When he really appreciates what he has learned, when he values it as something worthwhile, and worthwhile for him personally, we have led him to the point where of his own volition he strives to carry out that faint shadowing forth of the life of Christ that this Divine Lover of souls wills for him. Then, and then only, have we taught him Religion. For teaching Religion means more than teaching facts, and learning Religion means more than learning facts about Religion.

(By a Mission Helper of the Sacred Heart, "Catechizing the Deaf," *The N.C.E.A. Bulletin*, XXXVII, No. 1 (August, 1940), p. 662.)

THE CHURCH IN THE MIDDLE AGES

EXAMINATION MATERIAL FOR THE SEVENTH AND EIGHTH GRADES

PART II

ELLAMAY HORAN
De Paul University
Chicago, Illinois

EDITOR'S NOTE: In the January number this JOURNAL published the first part of an examination in Church history for use in the upper grades of the elementary school. The tests in the examination are based on the recently published text, *Church History*, in the "Kingdom of God Series" (William H. Sadlier, Inc., New York). This text, written in biographical form, places particular stress on Church history content that is valuable for religious education. Exercise I in the following examination attacks this objective directly. Exercises II, III and IV represent the more typical Church history approach. However, the material in these exercises respects whenever possible the primary objective of religious education. The June issue of this magazine will publish Part III of the examination, treating of "The Church in the Modern World."

I

For each of the following, tell of a situation in modern life when it would help a boy or girl, or a man or woman, to remember the condition described. (30 points)

1. St. Patrick, at times, would put aside the work of preaching and spend days in prayer and penance.
2. The story is told that St. Columba never spent an idle hour.
3. The monks met the pagans with gentleness and moderation.
4. St. Benedict taught that labor was a means to goodness of life.
5. When Saint Gregory the Great performed the duties of the chief justice of Rome, the people idolized him for his impartiality and for his charity.

6. Saint Gregory the Great was full of pity that persons of external beauty should be deprived of the grace of God which would make them beautiful within.

7. Saint Gregory taught that compulsion should never be used in making converts, but that meekness and charity should be used instead.

8. The number of prayers in the Mass, their order and their names have not been changed since the sixth century.

9. With war, piety and devotional exercises decreased noticeably (sixth century).

10. Although Venerable Bede, the great historian, did not conceal or try to explain away undesirable conditions, he did not have the habit of going into detail about misdeeds.

11. When Pope Hadrian I appealed to Charlemagne for assistance against the Lombard king who was planning to seize Rome, Charlemagne first tried to bring about a peaceful settlement. Only when he was unsuccessful did Charlemagne send arms against the Lombards.

12. In the creation of the Holy Roman Empire, the union of Church and empire resulted in many conflicts.

13. Alcuin, one of Charlemagne's advisers, taught: "A man can be drawn to the Faith, but he cannot be forced."

14. Charlemagne hated drunkenness and punished any in his court who were guilty of it.

15. Pope St. Nicholas I (ninth century) courageously protected the sacredness of marriage even when he had to deal with a king and an emperor.

16. Pope Gregory VII (Hildebrand) died the year after he had been driven from Rome by the armies of Henry IV of Germany. Gregory's last words were: "I have loved justice and hated iniquity; therefore, I die in exile."

17. It is impossible to estimate what the world owes to the Benedictine Order for its preservation of literature and history, both secular and religious.

18. The knight was taught that it was the mark of a weakling to attack those who could not help themselves.

19. Many knights performed acts of chivalry only towards a chosen few.

20. St. Bernard said that the Second Crusade was a failure because the sins of those taking part in it were the cause of their misfortune and misery.

21. St. Bernard's great success in dealing with others is attributed to his great love of God.

22. Even before his conversion St. Francis of Assisi would not tolerate objectionable words in his presence.

23. St. Francis believed that happiness should show itself in the truly pious man. He said: "Let us leave sadness to the devil, for he indeed has cause to be sad."

24. St. Thomas Aquinas' great desire was to make truth known.

25. St. Thomas Aquinas did not rely on himself. When he had anything to study or to teach or to write, he always prayed first.

26. Men were never afraid to go to St. Thomas Aquinas with questions or problems.

27. In a vision St. Catherine of Siena saw that men's sins can be wiped away only by the blood of Christ, and even then only when Christians are willing to shed their blood for Him instead of shedding the blood of their neighbors and enemies.

28. St. Catherine of Siena frequently recommended that each one should live in a cell of self-knowledge.

29. Joan of Arc did not commence her campaign until she had asked the King of England to remove his troops from French soil.

30. Joan of Arc was burned at the stake because she would not deny that the visions she saw and the voices she heard were "false and diabolical."

II

Match the words given below with the following: (15 points)

1. The life of men who live in a religious community devoted entirely to the service of God. ()

2. Property that belonged to the Holy See. ()

3. The appointment of bishops and abbots by princes and nobles. ()

4. When Church officials paid money to nobles for their positions. ()

5. The signature which the Popes have used since the sixth century. ()

6. With it the head of the Church no longer owed temporal loyalty to any other ruler. ()

7. A break in the Church made by persons who believe everything the Church teaches but who will not submit to the authority of the Pope. ()

8. The ideals of the medieval knight, particularly those toward the weak, the oppressed and women in general. ()

9. People living in the world who have the three-fold program: (1) To commit no sin of heart or hand for the sake of goods of fortune; (2) To observe moderation in acquiring and enjoying all goods of fortune; (3) To share one's goods of fortune with God and neighbor. ()

10. One who seeks to find the greatest truth that reason can discover. ()

11. The work of St. Thomas Aquinas which contains nearly all that the Church teaches about faith and moral. ()

12. Those years during the fourteenth century in which the Popes lived at Avignon in France. ()

13. The period of almost forty years when there was the lawful pope of Rome, a rival pope at Avignon, and for a while another at Pisa who also claimed to be pope. ()

14. The complete break between the Church in the East and the Church in the West in the eleventh century. ()

15. A masterpiece of organization that directs the monks in all they do and gives every occupation in the day its assigned place. ()

(1) Simony

(2) Third Order of St.
Francis

(3) Greek Schism

(4) Patrimony of St. Peter

(5) Babylonian Captivity
of the Church

(6) Rule of St. Benedict

- | | |
|---|---|
| (7) Monasticism | (12) Chivalry |
| (8) Lay investiture | (13) Temporal Sovereignty
of the Popes |
| (9) Servant of the Serv-
ants of God | (14) <i>Summa Theologica</i> |
| (10) Schism | (15) Western Schism |
| (11) Philosopher | |

III

Before each one of the following events, name the century in which it took place. (20 points)

1. _____ The beginning of Christianity in what is now England.
2. _____ The beginning of the great Benedictine Order.
3. _____ For the first time the Gospel was preached in almost all parts of Ireland.
4. _____ Monks from Ireland first labored for Scotland's conversion to Christianity.
5. _____ The Benedictine monks convert Anglo-Saxon England to the Faith of Christ.
6. _____ Benedictine monks, under Boniface, labored for the conversion of Germany.
7. _____ The conversion of the Franks to Christianity.
8. _____ The beginning of the temporal sovereignty of the popes.
9. _____ Saints Cyril and Methodius labored for the conversion of the Slavs.
10. _____ The important battle near Poitiers in which the Franks kept the Saracens from advancing through Europe. Without its success Europe might have been Mohammedan instead of Christian.
11. _____ Some of the most beautiful churches in Europe was built or started during this period.
12. _____ The Benedictine monastery at Cluny was founded to bring about a reform in the lives of monks.

13. ————— Men saw in the learned St. Thomas Aquinas one whom God had enlightened in a special way.
14. ————— Saint Francis of Assisi taught that the Catholic Religion is a rule of life for all men, one that is to be applied every hour of every day.
15. ————— Joan of Arc, the Maid of Orleans, was burned to death because men said her visions and voices were "false and diabolical."
16. ————— Through her work for peace St. Catherine of Siena was the outstanding person of her generation.
17. ————— The Babylonian Captivity of the Popes, the period during which the Popes were living at Avignon in France.
18. ————— The Western Schism, which had lasted for 39 years, came to an end; the Church was again united under one Pontiff with his residence in Rome.
19. ————— The Second Crusade was preached by St. Bernard.
20. ————— The Order of Preachers, founded by St. Dominic, was approved by Pope Honorius.

IV

After each one of the following, write the name of the person described. (15 points)

1. The Father of Christian monasticism, who first brought monks together to live in groups. _____
2. The founder of western monasticism, who gave his monks a Rule based upon silence, solitude, prayer, humility, labor and obedience. _____
3. The apostle of Ireland. _____
4. Famous historian, author of *The Ecclesiastical History of the English People*. _____

5. The greatest of medieval rulers. _____
6. The apostle of Scotland. _____
7. Apostles to the Slavs in the 9th century. _____
8. If it had not been for this saint, the king of England might have become the king of France. _____
9. The apostle of England. _____
10. The apostle to Germany. _____
11. He lived in the twelfth century. By his eloquence, holiness and peace-loving spirit he was the most important person in Europe for many years. _____
12. As a young man he was gay and carefree. Later, he was responsible for a complete change of heart in thousands throughout Europe. _____
13. He sought and loved the truth. If truth was attacked, he defended it with all his might. His wisdom increased with his holiness. He said that the crucifix was his best text book. _____
14. The founder of the Order of Preachers. _____
15. The saint who was successful in getting the Pope to return to Rome at the time of the so-called Babylonian Captivity of the Church. _____

SCORE

I.....	30
II.....	15
III.....	20
IV.....	15
Total.....	80

KEY

II

1.....	7	6.....	13	11.....	14
2.....	4	7.....	10	12.....	5
3.....	8	8.....	12	13.....	15
4.....	1	9.....	2	14.....	3
5.....	9	10.....	11	15.....	6

III

1. third	6. eighth	11. twelfth	16. fourteenth
2. sixth	7. sixth	12. tenth	17. fourteenth
3. fifth	8. eighth	13. thirteenth	18. fifteenth
4. sixth	9. ninth	14. thirteenth	19. twelfth
5. seventh	10. eighth	15. fifteenth	20. thirteenth

IV

1. St. Anthony (of Egypt)	7. Saints Cyril and Methodius	13. St. Thomas Aquinas
2. St. Benedict	8. St. Joan of Arc	14. St. Dominic
3. St. Patrick	9. St. Augustine	15. St. Catherine of Siena
4. Venerable Bede	10 St. Boniface	
5. Charlemagne	11. St. Bernard	16. Gregory VII (Hildebrand)
6. St. Columba	12. St. Francis of Assisi	

CATHOLIC YOUTH AND CATHOLIC ACTION

It has always seemed to me that the teachers in our high schools and academies are the pivotal persons, the captains, around whom this entire program of Catholic Action, must center, and I think that the fine progress made here in the United States during the past dozen years is owing very largely to the cooperation Bishops have received from the teachers in our secondary schools. High-school students are old enough to grasp an idea and young enough to learn. High-school years are the only years in the life span of the average human being in which it is possible to think a really unselfish thought and to make an act of utter consecration. The child is incapable of thinking deeply enough. The college student is invariably sophisticated and wholly occupied with himself. It is in the high schools that boys and girls see the vision of the Kingdom of God and make up their minds to march behind this standard rather than that. High-school students, better than any class of Catholics, will understand the glory and the privilege of sharing in a hierarchical vocation that is apostolic and headed by the visible Vicar of the Lord Himself. For high-school years are the years of hero worship, the years of unselfish consecration to a holy cause, the only years when the average man or woman understands the divine paradox of losing his soul in order to save it.

(Most Rev. Frank A. Thill, D.D., "Catholic Youth and Catholic Action," *The N.C.E.A. Bulletin*, XXXVII, No. 1 (August, 1940), p. 372.)

THE GOSPELS FOR SUNDAYS AND HOLYDAYS

QUIZ MATERIAL

THE THIRD SUNDAY AFTER EASTER*

IN 1941—MAY FOURTH

1. What are the words of our Lord, quoted in this Gospel, which the disciples did not understand?
 2. Where did Jesus say He was going when the disciples would no longer see Him?
 3. How did Jesus tell the disciples that they would not have an easy time of it in this life?
 4. What are the words Jesus used to let the disciples know that others might be having a very pleasant time while His followers were sorrowful?
 5. What did Jesus tell the disciples would happen to their sorrow?
 6. How did Jesus describe to the disciples the joy that one day would take the place of sorrow in the hearts of His followers?
 7. When did Jesus tell the disciples that their hearts would rejoice?
-

1. Describe a good work that a man might undertake and find only sorrow in trying to accomplish it.
2. Describe two situations that you may one day have to meet when you would like to remember our Lord's words: "Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy."

* This Sunday is also the feast of the Patronage of St. Joseph. Questions given are from the Gospel in the Missal for "The Third Sunday after Easter."

3. Make up a prayer that a boy or girl might say when everything seems sorrowful. Let your prayer show hope in the thought that one day you will see God and your joy will be of the kind that no man can take from you.

THE FOURTH SUNDAY AFTER EASTER

IN 1941—APRIL ELEVENTH

1. Why were the disciples sorrowful?
 2. Why did Jesus say it was expedient (advantageous to them) that He should go?
 3. What was Jesus' reason for not saying "many things" to His disciples?
 4. Who did Jesus tell His disciples would teach them "all truth"?
-

In your study of Christian Doctrine you learned:

"The Holy Ghost is God and the third Person of the Blessed Trinity.

"The Holy Ghost is equal to the Father and the Son, because He is God."

"The Holy Ghost sanctifies souls through the gift of grace and dwells in the Church as the source of its life.

Write a short prayer to the Spirit of Truth that you might make daily in preparation for the feast of Pentecost. You may use the lesson in your Catechism that treats of grace in writing this prayer.

THE FIFTH SUNDAY AFTER EASTER

IN 1941—MAY EIGHTEENTH

1. How did Jesus say God the Father would receive a request asked in His name?
2. What words of Jesus should give us confidence in our prayers of petition?
3. Why did our Lord say the Father loves the followers of Jesus?

4. From where did Jesus say He came?
 5. Where did Jesus say He was going?
-

1. Write a prayer that will show you know how to address your prayer to God in Jesus' name.

2. Make a list of occasions when you would like to remember the words of our Lord: "If you ask the Father anything in My name, He will give it to you."

3. In your study of Christian Doctrine you learned:

"We do not always obtain what we pray for, either because we have not prayed properly, or God sees that what we are asking would not be for our good."

Tell how you would answer persons who might say: "I prayed for a job, and I did not get it." "I prayed for my grandmother to get well, and she died." "I prayed to graduate, and Sister says I have failed in my work."

SUNDAY WITHIN THE OCTAVE OF ASCENSION DAY

IN 1941—MAY TWENTY-FIFTH

1. Why did Jesus say the Paraclete would come?
 2. How did Jesus describe the Paraclete?
 3. Of whom was the Paraclete to give testimony (be a witness)?
 4. Who else did Jesus say would give testimony of Him?
 5. Why did Jesus tell His disciples about the things that would happen to them?
 7. What reason did Jesus give for the persecutions His disciples would meet?
-

1. Prepare a list of ways in which you can give testimony of Jesus.

2. Tell of an occasion when a man or woman of today should recall our Lord's words to His disciples: "But these things I have told you that when the hour shall come, you may remember that I told you."

KEY

THE THIRD SUNDAY AFTER EASTER

1. "A little while, and you shall not see Me; and again a little while and you shall see Me."
 2. To the Father.
 3. "... you shall lament and weep."
 4. "... but the world shall rejoice."
 5. "... but your sorrow shall be turned into joy."
 6. "... and your joy no man shall take from you."
 7. When He would see them again: "... but I will see you again, and your heart shall rejoice."
-

THE FOURTH SUNDAY AFTER EASTER

1. Jesus had said to them: "I go to Him that sent me."
 2. Because if He did not go, the Paraclete would not come to them.
 3. "... because you cannot bear them now."
 4. "The Spirit of truth."
-

THE FIFTH SUNDAY AFTER EASTER

1. "If you ask the Father anything in My name, He will give it to you."
 2. "Ask and you shall receive, that your joy may be full."
 3. "... because you have loved Me, and have believed that I came out from God."
 4. "I came forth from the Father."
 5. "... again I leave the world and go to the Father."
-

SUNDAY WITHIN THE OCTAVE OF ASCENSION DAY

1. Jesus said: "Whom I will send you from the Father."
2. The Spirit of truth.
3. Of Jesus.
4. His disciples.
5. That they might not be scandalized (shocked); that when the hour would come they would remember He had told them.
6. (1) "They will put you out of the synagogues;"
(2) "... that whosoever killeth you will think he doth a service to God."
7. "These things will they do to you, because they have not known the Father, nor Me."

High School Religion

SOME RELIGIOUS PRACTICES OF CATHOLIC HIGH SCHOOL BOYS

BROTHER WILLIAM MANG, C.S.C.
Supervisor of Brothers' High Schools
Notre Dame, Indiana

The Catholic high schools for boys in the states comprising the area of the North Central Association of Colleges and Secondary Schools offer in their program of studies and require of their pupils for graduation an average of 3.1 units in Religion.¹ Religion is usually required in all four years, but as in some schools it is taught two or three periods a week, the offering is equivalent to 3.1 units. Few of these schools have chapels large enough to accommodate the entire student body, and boys come from many parishes; hence, few schools have regulations that pupils attend daily Mass. No schools, to the writer's knowledge, have rules about the frequency of reception of the sacraments, but teachers urge pupils to attend Mass and receive the sacraments frequently. In one respect, therefore, it might be said that attendance of pupils at Mass and reception of Holy Communion might be a measure of their doing what they have been taught by parents, pastors and teachers.

It is the purpose of this article to present information on the religious practices of high school boys and former

¹ Brother William Mang, C.S.C., "The Curriculum of the Catholic High School for Boys," pp. 40 and 42. Unpublished Doctor's dissertation, Department of Education, University of Chicago, 1940.

students in such matters as attendance at Mass, reception of Holy Communion and membership in certain religious organizations considered as parish activities. The data on pupils in school, which were gathered in 1937 by means of a questionnaire, concern 7,459 boys, or 87.6 per cent of the entire enrollments, of twenty-one Catholic high schools for boys. The information on former students applies to 1,305 young men—graduates who entered college, graduates who did not go to college, and discontinued pupils—of six of the twenty-one schools. The twenty-one schools are representative of all Catholic high schools for boys in the North Central Association area from the points of view of program of studies, teaching orders conducting schools, enrollment, accreditation and tuition fees.

ATTENDANCE AT MASS AND RECEPTION OF HOLY COMMUNION

The numbers and percentages of boys in the twenty-one Catholic high schools who attend Mass and receive Communion at various intervals are presented in Table 1. Approximately one in ten boys attends Mass daily, two in ten go twice a week, and one in ten hears Mass several times a week. Thus, more than 40 per cent attend Mass oftener than is required, and 98.5 per cent fulfill the precept of the Church of assisting at Mass on Sundays and holydays of obligation. The writer did not ask pupils their religious affiliations, but fifteen volunteered the information that they were non-Catholics. It is probable that some non-Catholics are included among those who did not answer the question or who mentioned that they did not go to Mass.

TABLE 1
NUMBERS AND PERCENTAGES OF PUPILS IN 21 CATHOLIC
HIGH SCHOOLS FOR BOYS WHO ATTEND MASS AND
RECEIVE COMMUNION AT STATED INTERVALS

<i>Attend Mass:</i>	Number	Percentage
Sundays and holydays.....	4,151	55.7 ^a
Daily	765	10.3
Twice a week.....	1,545	20.7
Several times a week.....	882	11.8
Occasionally	16	0.2
No answer	85	1.1
Non-Catholics	15	0.2
Total	7,459	100.0

Receive Communion:

Daily	232	3.1
Twice a week.....	498	6.7
Several times a week.....	311	4.2
Weekly	2,580	34.6
Twice a month.....	1,993	26.7
Monthly	1,506	20.2
Occasionally	93	1.2
No answer	246	3.3
Total	7,459	100.0

The schools of this study are central as distinguished from parish high schools. In some of them boys come from more than fifty different parishes. Moreover, the schools are generally located in the larger cities, and in many instances pupils come from considerable distances. Hence, receiving Communion often necessitates early rising to receive at the parish church and still get to school on time, or receiving Communion at some church near school and buying breakfast afterwards. In any event, going to Communion on school days entails some sacrifice. Probably, as a result, many pupils who drop into the church during the week for Mass do not receive Communion. This is reflected in the fact that more than one in four go to Mass more than once a week, but only about one in seven approaches the altar rail more than once a week. The greatest percentage of boys, 34.6 per cent, receive Communion weekly; almost 50 per cent receive weekly or oftener; a little more than 75 per cent receive at least every two weeks, and slightly more than 95 per cent receive monthly or oftener.

Once boys are away from the influence of the school, with its regularity and routine, attendance at Mass and reception of the sacraments are not so frequent. But that young men continue to fulfill these two religious obligations is shown in data presented in Table 2. The information concerns former students of six of the twenty-one schools—470 graduates who entered college, 543 graduates who did not go to college and 292 discontinued pupils, some of whom entered other Catholic high schools. The 1,013 graduates are representative of all graduates of the six schools from the point

* Total attending Mass weekly or oftener is 7,343, or 98.5 per cent.

of view of achievement, but the discontinued pupils are not representative of all who withdrew from these schools.³

TABLE 2
PERCENTAGES OF FORMER PUPILS WHO ATTEND MASS
AND RECEIVE COMMUNION AT DIFFERENT INTERVALS

	Graduates Who Went to College	Graduates Who Did Not Go to College	Dis- continued Pupils	
	(470)	(543)	(292)	All
<i>Attend Mass:</i>				
Daily	10.6	0.6	3.8	4.9
Two or three times a week	8.5	4.6	5.8	6.3
Sundays and holydays.....	79.1	90.2	81.8	84.3 ⁴
Occasionally	0.4	1.8	3.1	1.6
No answer	1.1	2.2	4.8	2.4
Do not attend.....	0.2	0.6	0.7	0.5
Total	99.9	100.0	100.0	100.0
<i>Receive Communion:</i>				
Daily	13.4	1.3	2.7	6.0
Two or three times a week	7.9	3.7	4.5	5.4
Weekly	20.6	18.2	18.8	19.2
Every two weeks.....	13.2	15.7	15.8	14.8
Monthly	31.5	44.8	34.9	37.7
Several times a year.....	6.0	5.7	6.5	6.0
Occasionally	4.7	5.5	6.8	5.5
No answer	2.3	4.4	8.6	4.6
Do not receive.....	0.4	0.7	1.4	0.8
Total	100.0	100.0	100.0	100.0

Of the 470 graduates who went to college, twenty are priests, six were students studying for the priesthood, and nine are Brothers. They comprise slightly more than 7 per cent of the college group and increase the percentages for daily Mass and daily Communion by that amount. As a considerable group of the discontinued pupils enter other Catholic high schools,⁵ they are still under Catholic school influence, and this may affect the percentages representing boys who withdrew from school before they were graduated.

With regard to attendance at Mass, 98.2 per cent of the

³ Op. Cit. 288-290.

⁴ Total percentage attending Mass weekly or oftener is 95.5 per cent.

⁵ Op. cit., p. 187.

graduates who went to college, 95.4 per cent of the graduates who did not go to college, 91.4 per cent of the discontinued pupils, and 95.5 per cent of the entire group of former students go to Mass weekly or oftener. The small percentage in each group which did not answer the question on attendance at Mass may or may not fulfill the obligation of going to Mass on Sundays and holydays of obligation. Only one former student mentioned that he was a non-Catholic.

The most common practice in the matter of reception of Holy Communion is to receive monthly. Approximately a third of the graduates who went to college and of discontinued pupils and more than two-fifths of graduates who did not enter college go to Communion once a month. The percentages approaching the altar rail monthly or oftener are: graduates who went to college, 86.6; graduates who did not go to college, 83.7; discontinued pupils, 76.7; and all, 83.2.

Thus, in the case of former students, there is a positive relationship between both frequent attendance at Mass and frequent reception of Communion and the number of years they attended school.

MEMBERSHIP IN PARISH ORGANIZATIONS

The writer did not attempt to classify answers to a question on the religious organizations to which pupils in school belonged, because some of the societies mentioned, such as mission units, sodalities, etc., were directed by the school, and although they were religious in nature, they were extra-curricular rather than parish organizations. Almost two-thirds (64.6 per cent) of the boys belonged to some group directed by the parish, and the Junior Holy Name Society was mentioned most frequently.

The distinctly parish organizations of which former students were members are given in Table 3. As some former pupils mentioned more than one society, the total percentage for each group exceeds 100. The Holy Name Society, generally the most common organization of men in Catholic parishes, claims most of those who are members of organizations directly connected with parish churches. Two-fifths

of the graduates who went to college and the same proportion of discontinued pupils are members of the Holy Name Society, and more than half the graduates who did not go to college belong to it. The "Parish groups" are probably more often organizations for social purposes or to back some enterprise than societies for distinctly religious ends. The percentages of the three groups of former pupils who did not answer the question regarding membership or who mentioned that they were not members of any church society are: 45.3 per cent of the graduates who went to college; 37.0 per cent of the graduates who did not go to college, and 52.4 per cent of pupils who dropped out of school. As the discontinued pupils, on the average, are younger than the two groups of graduates, they would not ordinarily be represented as frequently in religious societies for adults as are the graduates.

TABLE 3
PERCENTAGES OF FORMER STUDENTS WHO WERE MEMBERS
OF CHURCH SOCIETIES

Church Societies	Graduates Who Went to College (470)	Graduates Who Did not Go to College (543)	Discontinued Pupils (292)
Holy Name Society.....	40.9	54.1	40.1
Parish groups	14.9	9.0	9.9
Choir	1.7	2.6	3.4
Usher	0.2	0.9	0.3
Others	3.2	0.3
No answer	22.3	16.9	25.0
None	23.0	20.1	27.4

CONCLUSIONS

The ideal in regard to attendance at Mass and reception of Holy Communion is that all perform these acts of worship daily. Likewise, all should belong to some distinctly religious organization. But the ideal is seldom attained by groups because some members may not choose to follow it. Just what constitutes satisfactory practice in regard to attendance at Mass and receiving Communion is hard to determine. Almost all pupils in school and more than 95 per cent of former students fulfilled the precept of the Church con-

cerning attendance at Mass. If monthly Communion is an acceptable standard—and in many parishes it is an implied minimum satisfactory standard since members of such organizations as the Holy Name Society go to Communion in a body once a month—then 95 per cent of the boys in school and almost 85 per cent of former students attained this standard. In regard to parish organizations, the writer does not know whether or not societies, at least for young people, exist in each parish. It seems, however, that distinctly parish organizations should claim greater proportions of young men, both in and out of school. That there is performance in these three religious activities is apparent from the data presented. Whether or not the performance is satisfactory is beyond the scope of this paper.

Because of the distance from which many pupils came to school and the problem of expense connected with buying breakfast, frequent and daily Communion is an ideal difficult to realize in non-boarding schools. Once boys are out of school and working, it is likewise difficult to go to Mass and Communion daily. Realizing this, a religious teacher who spent his teaching life instructing boys in Religion expressed the opinion that pupils ought to be urged to attend Mass and go to Communion frequently, but at the same time weekly Communion should be stressed. If pupils in school received Communion at least weekly they might acquire the habit of it and keep up the practice after they are away from the influence of the school.

CIVIC EDUCATION IN THE ELEMENTARY SCHOOL

Is the intellectual knowledge of governmental affairs sufficient to produce good citizens? Unlike the early thinkers who visioned the ideal republic as the one in which philosophers ruled and rulers philosophized, we do not think knowledge alone is adequate to cope with the individual and social problems of political action. We shall not glorify civic knowledge to the disregard of the civic virtues which must be initiated and practiced by the will of the citizens. The Catholic teacher will not fail to indicate that the ideal of virtuous action eclipses mere civic knowledge and will not fail to stress the note of responsibility which is a necessary corollary in every office of invested trust.

(Most Rev. James E. Kearney, D.D., "Civic Education in the Elementary School," *The N.C.E.A. Bulletin*, XXXVII, No. 1 (August, 1940), p. 579.)

College Religion

MODERN ENVIRONMENT—A FIFTH COLUMN

SISTER MIRIAM, S.C.
College of Mount St. Vincent
New York City, New York

There is a growing conviction among the leaders in the Church that religious knowledge and instruction must definitely reckon with modern environment—not in the obvious sense that all teaching must adapt its form to the changing forms of living evolved in successive ages, but with the idea of a conflict in which principle is arrayed against principle.

Conflict is not a new experience for the Church. From earliest times there have been enemies within and without, but they have been tangible, individual—a fanatical heretic or a political schemer who could be met and wrestled with and overcome, either by the sword of steel or by the sword of the spirit. Those of the faithful who succumbed to heresy did so either through an illusory desire for greater perfection, or were betrayed by their weakness into a revolt whose implications they but feebly grasped. There was movement; there was concerted action, but there was no subtle, intangible menace such as we face today in what is termed “modern environment.” Undeniably that menace exists. It is creeping over the pastureland of the Church like an unhealthy mist, deadly because of its subtlety.

Modern environment—a kind of “fifth column”—may be broadly viewed under two aspects, solicitations to ease and

physical comfort, and the spread of baneful philosophies that purport to make this world a happier place to live in. The two, which easily fuse, give emphasis to the well-being of the body, resulting in naturism among the prosperous and, among the poor, in the economic violence of Communism. Always the flesh has lusted against the spirit, but in the ages of faith men acknowledged the shameful struggle. The lusty sinner of the Middle Ages fell upon his knees crying "Pec-cavi"; the modern sinner mounts a platform and rationalizes his sin into a quasi respectability. It is this "rationalizing" of evil that ensnares our Catholic youth. They are encouraged to indulge their natural desires for pleasure and power, on the specious ground that what is natural for a creature is a good for that creature, a fulfillment in a scheme of purely human perfectibility.

The guardians of the deposit of the faith have today a difficult situation to meet. If the world could be divided into Catholic and non-Catholic, as in the sixteenth century, and if there were assurance that the Catholic accepted fully the doctrine of the Church and brought his practice into as perfect accord with that teaching as is consonant with human frailty, the work of teacher and of spiritual guide would be simply that of instructing and inspiring the faithful and of extending the kingdom of God among unbelievers. But the problem is other. It is a question of winning from the Catholic an assent to the whole truth, and of securing from him a practice in harmony with his belief. If this appears to be an unwarranted statement, one has only to recall the warnings that are sounded at intervals from pulpit and press. One such warning by a pastor in a well-organized parish reveals startling instances of birth control, mixed marriages, children reared as Protestants, family separations, Sunday Mass abandoned, Easter Communion neglected. Unhappily, the situation is not unique. Perhaps more alarming still is the experience of the writer, who lately met, in a charming and admittedly good college senior, a convinced advocate of birth control as a measure of justice to one's children, and this after courses in Religion, Ethics, and Scholastic Philosophy covering a period of four years!

Evidently the seed often fails to take root in what we know to be good ground.

The difficulty then would seem to be, not so much in imparting knowledge of Religion as in securing its practice—in other words, in making it permeate life. Tremendous advance has been made in recent times in the matter of religious instruction for children. Able and zealous priests and religious have given much time and fruitful effort to vitalizing the study of Religion by the use of charts, pictures, dramatizations, story-telling. The child in the public school has been drawn into "Confraternity classes" conducted after school hours by experienced teachers, religious and lay. Where the Sunday School is still the only channel for the religious instruction of children, an effort is made to use the methods above referred to, instead of the old question-and-answer method.

For our youth, too, there is help today such as was never before offered them. Study clubs open up to those who will avail themselves of the opportunity, the riches and beauty of the faith and of its expression in liturgy; the Holy Father's Encyclicals are expounded in open forums and that, despite our efforts, the imperative need that our young people into participation in the apostolate of the Church in various fields. There is much good being done; there is gratifying activity, yet the voices of worried pastors are still heard.

Is there cause for worry? Yes, the reason being the disparity between belief and practice among our Catholic youth. The Catholic college senior above referred to was, on occasion, an effective speaker before mixed groups on the advantages of a Catholic education. It would seem that, despite our efforts, the imperative need that our young people feel to secure to themselves the comforts, even the luxuries of life, and to rid themselves of its pains, makes woeful inroads upon the spirit and gives perilous vigor to the flesh. Have, then, our improved methods of teaching Catholic truth failed? Not failed, but fallen far short of the results hoped for.

Our young people move in a world which is constantly reverberating with the shock of conflicting ideas—a world whose denizens seek to justify and dignify their carnality by a philosophy of naturalism which makes an appeal to the natural man. Over against this philosophy—this metaphysics that is purely physical—the Catholic Church presents to her children the hard sayings of Christ, the inescapable toil of the cross-bearer, the selflessness of the living grain that must die to bring forth fruit. It is exhilarating, exalting, for the young Catholic Actionist to explain to receptive listeners their dignity and their responsibility as members of the Mystical Body of Christ. It is desolating, at times socially crippling, to adopt the mode of living that such membership requires. The solicitations to ease and comfort! They have in all ages constituted a "fifth column." That astute conqueror of men, Julius Caesar, well knew what he had to reckon with when he confronted men whose territorial boundaries kept them from merchants with wares "that tend to make the souls of men weak—womanish." The merchants have brought in their wares today! It may seem that to lay emphasis upon the desire for ease and physical comfort as basic to religious and moral defection, is to place so large a burden on so small a beast as to crush out his life and so render him inoperative and harmless. But from the day when certain of the disciples of Christ left Him, murmuring, "This is a hard saying and who can bear it?" the discomfort attendant upon the observing of Christ's doctrine has contributed to bring upon the Church persecution and schism and the defection of members.

The question naturally proposes itself: How secure a practice of Religion that will resist the encroachments of the modern environment? Many ideas have been suggested and to some extent adopted: an enlightened Catholic press, an apostolic laity, a holy warfare by a saintly priesthood. It has been conjectured that the leakage question is bound up with the problem of Catholic communal life, and that to check it there must be established such harmony among the ideals and occupations of the social community as will favor a communal supernatural life. In the main, these proposals

require organized effort; meantime, the problem is acute, immediate and personal for every keeper of souls—parent, pastor, teacher.

Salvation is a personal, intimate matter. Singly and alone we live our real life, the life of the spirit. Singly and alone we go out to meet our Judge to receive our reward or our punishment. Person to person, God to His creature, the creature to his God. Catholic educators have acted upon this elemental truth in preparing matter for the religious instruction of little ones, and they have accomplished their aim; they have brought the child to Christ. There is nothing more touching than to see these little ones absorbed in very real and tender contemplation of the Baby Jesus and His Mother and His Angels, portrayed in attractive books that contain the Divine Story. Children of a larger growth, however, have been offered harder fare. They are given dogma before they are given Christ. They hear hard sayings before they hear the gentle Law-Giver. In the Old Testament, dogma was thundered from Sinai: in the New, Christ offered Himself first: "I am the Way, the Truth and the Life." "Come to Me, all you that labor." "Abide in Me and I in you." Then comes the solution to our problem: "If anyone love Me, he will keep My word." Christ places love of Himself first; He assures us that respect for His teaching will follow. There has been, it is true, an increasing insistence upon the need of focusing religious instruction upon Christ, so that what is here stressed is not so much the need of that emphasis as the manner of effecting it.

If Christ is to dominate the lives of Christians, it must be through their allegiance to His Person as well as to His doctrine. We should, then, "teach" Christ as a Person before we view Him as Creator, Redeemer, Founder, Judge. The first lessons of every year's program of Religion, on all levels of instruction, should be given over to working out the portrait of Christ. The technique would vary with the age and the sex of the student,—pictures, narration, comparison with human types of excellence, psychologic investigation, the study of emotional interaction that brings Christ and His creature into mutual relationship. Each phase

would widen and deepen the knowledge of Christ that must precede love of Christ. Love must lead the way to Christian living. "If anyone love Me, he will keep My word."

In the present day we have grown chary of the word "love" used with reference to ourselves and God. We instruct our young people to disregard emotion in their relations with God, and to love Him with their wills; to rely on reason, not on emotion. This is to impose upon them a burden that only heroic Christians can carry. Those who have never loved God with emotion, however moderate, never come to love Him with their wills; rather they serve Him out of wholesome fear. And with those who serve God out of fear alone, that fear may flicker into doubt in presence of temptation. Jeremias spoke the plaint of God when he said, "With desolation is the whole world made desolate, because no one thinks in his heart." Modern educators stress thinking in the head; Christ would have us think in the heart. He knows our frame; He once took it upon Himself and bore it thirty-three years, and experienced what He had known from the beginning—that man is ruled largely by his heart. Surely then it is well to think in the heart! The present age is rocking with emotionalism—that fervid and unhealthy substitute for deep and genuine emotion whose warm sap rises from the roots of life. Why not turn the emotional responsiveness of youth upon the compelling personality of Christ; study Christ with them; set them to discover His attributes as manifest in His utterances and His deeds; help them to find out His utter loveliness. Then, when they are filled with Christ, won to His love, all ardor to advance His cause, give them His doctrine. We have His assurance for it,—if they love Him, they will keep His word.

Who is to accomplish this marvel that Christ guarantees so simply? The teacher, be he parent, priest, religious or apostolic layman. Here, as in every department of knowledge, the teacher is more important than his method. He must know his subject, Christ, "the Way, the Truth and the Life"—must know Him and love Him. He must know life—know it and love it. He must know young people—know them and love them. The responsibility thus placed

upon the teacher is clear. He must be a strong lover of Christ, a saint in the making. Is it too much to ask? In all the branches of learning whose usefulness ends with time, we look for masters in love with their subject, filled with it, bent on communicating their enthusiasm to their students. One can give only what he has. The teacher of Religion who would engender love of Christ in his students must himself be a lover of Christ in the true sense of the term. Then his method is apparent; he has only to set out with his followers upon the way, the way of love, to find the truth and so to have life here and hereafter. Christ the Way first; then His truth, His doctrine; then life, which in its fulness is the practice of the teachings of Christ.

We have called the temptations of the modern environment a "fifth column." The term is now so freely used that it risks having its sharp edge dulled in the minds of those who are most likely to suffer from its keenness. The word designates a weapon that is new in human warfare, but which has been in use from the beginning in the war waged upon the souls of men by that master strategist, Satan. He insinuates it into the heart of man; it is there we must frustrate its work. The hearts of our youth must be drawn to a love of Christ that will arm them against the seduction of ease, that will steel them against the pressure of the modern environment.

CATHOLIC EDUCATION—AN APOSTOLATE FOR SOCIAL ORDER

Personally, I would like to see a credo of Catholic social principles as an integral part of every catechism and handbook of Religion in our schools from the grades to the university. I think such teaching belongs in the course of Religion because of the prevalent heresy which holds that economics, whether of labor or capital, is independent of Religion and outside the imperatives of morality. Furthermore, we must instill in the minds of our people a conscientious adherence to social principles. Finally only by regarding man as a creature of God and not merely of the state, shall citizens grow strong in the fervor and courage which tyrants cannot destroy.

(Right Rev. Michael J. Ready, "Catholic Education—An Apostolate for Social Order," *The N.C.E.A. Bulletin*, XXXVII, No. 1 (August, 1940), p. 55.)

Confraternity of Christian Doctrine

THE CONFRATERNITY OF CHRISTIAN DOCTRINE AND OUR CATHOLIC CHILDREN

THE MOST REVEREND JAMES C. MCGUIGAN, D.D.

Archdiocese of Toronto

Toronto, Ontario

EDITOR'S NOTE: This JOURNAL is grateful to His Excellency, The Most Rev. James C. McGuigan, D.D., Archbishop of Toronto, for permission to publish in its pages the following paper presented by His Excellency at the Diocesan Congress of the Confraternity of Christian Doctrine, held in Hamilton, Ontario, in November, 1940.

The importance of the Confraternity of Christian Doctrine which, as the Code of Canon Law directs, should be erected in every parish of the Christian world and take precedence over all other sodalities and societies, is rightly gauged from the value of the Catholic child in the eyes of Christ and of His Church. For the purpose and end of the Confraternity is to give to every Catholic child an adequate knowledge of our holy faith and to mould his mind and heart according to the image and pattern of our Divine Saviour, Jesus Christ. Every child's soul comes into the world fresh from the hand of God: is created by Him to know, love and serve Him in this world and to be happy with Him forever. In other words, he is made for eternal life. "Now this is eternal life that they should know Thee the only true God and Jesus Christ Whom Thou has sent" (John XVII, 3).

No one will deny the attractiveness or the value of the little child. It is for their children that people live even heroic lives. Who will deny that the heroic morale of the

British people in the Battle of Britain is sustained by the thoughts that they are fighting for the liberty of their children and their children's children. No Catholic would dare minimize the solicitude and love which Christ and His Church have for the Catholic child. This world would be an exceedingly dull, dreary, solemn place were there no children or young people to enliven it with their mirth, their laughter and their joyous prattle. Children are unquestionably a great blessing to those who possess them and one of God's noblest gifts to men. They are the source of perpetual entertainment and interest and awaken endless feelings of sympathy, affection and delight in the eyes of their elders. They are rightly reckoned as the solace of their parents in old age and as a prop and a support in declining years. Parents rely on them to carry on their names and to hand on family traditions to a future generation. But if they are a source of great happiness, they are also a source of very great responsibility, for one day we must render a rigorous account to God of the manner in which we have cared for them, instructed them in our holy Religion and directed their minds to Christ. We call them our children, but, in point of fact, they belong to God far more truly and far more completely than they belong even to earthly parents. God alone is their true father in the fullest and most perfect sense of the word, and the earthly father and mother, as well as teachers and pastors of souls, are under the strictest obligation to recognize God's claim and to regard themselves as entrusted by God with the careful religious education and training of His children.

Among the manifold instances of the love of our Blessed Lord for His creatures, His exceeding solicitude and affection for children stand out conspicuously in the Gospel accounts of His public life. No scene of His public life shows forth quite so strikingly the loving kindness of His Sacred Heart as that recorded by St. Matthew, St. Mark and St. Luke where He is surrounded by the children whom eager mothers brought to receive His blessing:

"And they brought Him young children that He might touch them. And the disciples rebuked those that brought

them. Whom, when Jesus saw, He was much displeased and said to them: 'Suffer little children to come unto Me and forbid them not for of such is the kingdom of heaven. Amen I say to you, whosoever shall not receive the kingdom of God as a little child shall not enter into it.' And embracing them and laying His hands upon them, He blessed them" (Mark X, 13-16).

He tells us "He that shall receive a little child in My name, receiveth Me." He utters the dreadful punishment: "He that shall scandalize one of these, My little ones, that believe in Me, it were better for him that a millstone should be hanged around his neck and that he should be drowned in the depths of the sea" (Matt. 18, 5-6). He invites us to learn from them and to imitate them in their simplicity and sincerity if we desire to enter Heaven. 'Amen, I say to you, unless you be converted and become as little children, you shall not enter the kingdom of Heaven.' Whosoever, therefore, shall humble himself as a little child, he is the greater in the kingdom of Heaven." He warns against disrespect to children: "See that you despise not one of these little ones, for I say to you that their angels in heaven always see the face of My Father Who is in heaven" (Matt. XVIII, 10).

Meditating on these words of the Blessed Master and His particular love towards children, who would not be eager to follow the Divine Model and to break the Bread of Life to innocent souls of our growing boys and girls by instructing them with prudent patience and tender loving care in the truths of our holy Religion?

The Catholic Church has inherited this love of our Divine Savior for the children made Christ's by Holy Baptism. This is why she insists on adequate religious instruction for every baptized child, not only the child of the good home, but also the child of the home indifferent to Religion, not only the child of the Catholic school, but also the public school children. In other words, the Church bids us go out into the highways and byways and use every lawful means to bring Christ's truth and Christ's love to the children of every tribe and nation and people and tongue without any distinction of social state, race or economic condition. If

preference there must be, let it be shown to the poor, the underprivileged and the forgotten.

Just kneel down in spirit at the foot of a child's cradle and contemplate the newly-baptized child there in all the unconsciousness of placid sleep. Its soul is purified from the stain of original sin. It is pure and spotless. It is aglow with divine grace. So beautiful and priceless is it that God Himself looks down from heaven upon it with ineffable love and contemplates His own divine image reflected in it as we might contemplate our own countenance in some crystal lake. We might be excused if we felt a desire to send it direct to Heaven to take its place among the very angels of God. But no! God has other designs upon it. That pure and sinless child must grow up and develop. It must be tested and proved. It must be exposed to sin and temptation and fight the good fight of the faith. That baptized child has by virtue of baptism a strict right to be taught its Religion and to be directed in paths that lead to eternal happiness. Have you ever seen a child baptized? You notice it must have a sponsor, someone who will answer for it, someone who will guarantee its fidelity to Christ and the Church. Before the water is poured upon the child's head, the priest asks it the following questions:

- (1) Dost thou believe in God, the Father Almighty, Creator of Heaven and earth?
The child answers, through the sponsor, "I do believe."
- (2) Dost thou believe in Jesus Christ, His only Son, Who was born and suffered for us?
I do believe.
- (3) Dost thou believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting?
I do believe.

The child answers, through the sponsor, that it believes. Without that answer, the child could not be baptized. It follows from this that the child has a strict right to be taught the faith and belief pledged in baptism. For how can the child believe in Jesus Christ, in the Holy Ghost, the Holy Catholic Church and other articles of the Creed unless it is taught these truths which, though coming from God, must

be learned from the lips of men and women and thus handed down as a sacred torch and precious heirloom from one generation to another.

It is evident from the foregoing, from the love of Christ, our Saviour, for children, from the motherly solicitude, anxiety and affection of the Church for them and from the promises made by the child through the sponsor at baptism, that every Catholic child must be tenderly cared for religiously, must be properly instructed, must be patiently trained until Christ's image and superscription is written upon its heart and soul.

The Church has instituted the Confraternity of Christian Doctrine to stimulate interest in this most divine of all divine work. In the decree of the Sacred Congregation of the Council "On the Promotion and Better Care of Catechetical Instruction," January 12, 1935, the Church points out that this work may be classed as patriotic as well as religious. Religious teaching will not only make good and fervent Catholics but also good and loyal citizens. Says the decree: "It is evident that in the Catholic training and instruction of children and adolescents, the safety of the state is also involved. For it is to the greatest interest of the State and of Religion alike that citizens, while learning the principles of merely human knowledge and civil education shall, at the same time, imbibe the Christian spirit."

The Confraternity of Christian Doctrine will help the religious education of every form and type of Catholic child. It will and should, first of all, make our Catholic people catechetical-minded, eager to spread the truth and to teach others, especially children, the word of God. This is of prime importance, for only when a Catholic people are profoundly convinced of the necessity of religious instruction will they make sacrifices for it.

It will help the pre-school child by reminding parents of their duty to teach their children in their own home, to pray with them, to promote family prayer in common and to make every Catholic home a little bit of heaven on earth.

The Confraternity will help our children in our Catholic

Schools by emphasizing the fact that religious knowledge and training must be considered the most important feature in Catholic school life and by helping our teachers to fit themselves better for this work of religious teaching. It should also help them to spiritualize their work by prayer and by example.

The Confraternity is destined to reach Catholic children who, even for no good reason, attend public schools, children from indifferent homes and unhappy surroundings. Fishers and home visitors must go and find them; helpers will assist in transportation problems, in preparing materials and in many other ways. Thus little ones in our own diocese who "sit in darkness and in the shadow of death" will be taught to know Him Who is the Sun of Justice and Life Eternal.

Children of high school age who go to public colleges, and who work in factories, workshops and offices will find a new interest in Religion through the discussion club, and more sincere and zealous efforts will be made to bring the boon of our holy Religion within the reach of our non-Catholic friends, many of whom long for that comfort, consolation and peace which comes with the possession of the Catholic faith.

Men and women of Hamilton, of all ages and conditions, you should give your names and contribute your activities to the Confraternity of Christian Doctrine. Your zealous Bishop Ryan and your pastors gathered today with you in this Diocesan Catechetical Congress ask this in the name of God, in the name of your faith, in the name of your children who will constitute the future Church of Hamilton. No greater work could be entrusted to you, no more sacred opportunity placed within your reach. The Church has defined this work in the words of the Vicar of Christ as the choicest field of Catholic Action: "Your choicest cooperation or participation in the apostolate of the hierarchy of the Church." Any assistance you may give by prayer, by work, by sacrifice is destined to enlighten souls in the radiance of God, and the holy word of God assures us that "they that instruct many unto justice shall shine as stars for all eternity" (Daniel, 12, 3).

THE BURLINGTON REPORT

The fact that a New England Regional Congress of the C. of C. D. will be held May 16, 17 and 18 in Burlington with His Excellency, the Most Rev. Matthew F. Brady, acting as host, draws attention to the excellent Confraternity activities carried on in that diocese.

As this is the time of year when all parish units of the Confraternity are vacation-school minded, an examination of the Burlington experiences with this Confraternity objective is sure to be enlightening.

After only two summers of experience in the field, the Burlington diocese has discovered helpful solutions of many problems. Answers to a questionnaire to all pastors brought the instructive information that is embodied in the *Second Annual Report* of the diocese, excellently prepared by the diocesan director, Rev.. William A. Tennien.

First, sixty-nine of the seventy-one parishes in the diocese held vacation schools during the summer of 1940. One fortunate parish, of the two not reporting vacation schools, had all its children in the parochial school; another, although having all the children of the village in the public school, gives one hour of religious instruction each day after public school hours and has three Sisters especially delegated to do this work. The rural children not attending the daily classes of this parish are still not cared for. In three "Religious Vacation School parishes" there are missions, two not yet, but soon to be provided with vacation schools, and one that offers as an inadequate substitute the continuation throughout the summer of all-year Sunday Catechism classes.

Many of the parishes had their own buildings for their schools. Thirty-seven were given the use of one or more public school buildings, and in only one town was such use refused.

Of the 9,417 children in the diocese attending the first

eight grades of the public school, 7,201 were enrolled in the summer schools, an increase of nine per cent over the preceding year, and bringing the percentage of those included up to 76. This is very encouraging, but the goal will not be reached until the remaining 24 per cent are enrolled. His Excellency recognizes this part of the report as a challenge to more intense effort "that the ripening harvest be reaped in its entirety." It is a challenge gladly accepted by the pastors but more difficult to meet than that in the work thus far accomplished, as the 24 per cent not yet enrolled involve problem children—those of little faith and poor Catholic background and consequently those most needing the services of the vacation school. This problem must be solved by each individual pastor and will call for continued effort.

The Confraternity program calls for twenty days of vacation school. The length of the Burlington summer schools varied: in seven parishes the session was for more than four weeks; in thirty-six, exactly four weeks; in eleven, three weeks (or more); in fourteen, two weeks (or more); in one, less than ten days. In two places, double sessions were held for two weeks instead of the morning session for four weeks—in a mission where there were only thirty children and in another instance in a school of 140 children.

Epidemics—measles and whooping cough—were contributing causes to the 6.4 per cent of absences, but, even so, the attendance was an improvement over the previous year which showed 7.6 per cent of absences.

Out of a total of 486 teachers 381 were lay, 82 religious and 23 seminarians. There were 503 helpers. This was an increase over the previous year in the number of teachers but somewhat of a decrease in the number of helpers.

The problem of transportation was smaller in 1940 than in 1939 because, it was believed, the parents realized better the value of vacation schools and gave fuller cooperation in insuring attendance. Scattered areas still have this problem, but wherever the pastor studies the matter in advance and organizes his helpers to take care of it, the problem disappears.

Seventy-one baptisms, twenty-three conversions and four validated marriages were some of the happy results of the 1940 session in addition to the successful program of instruction. On the other hand, difficulties had to be met, chief among which was that of obtaining qualified teachers. Less significant obstacles mentioned were the apathy of parents, work at home, transportation and children's vacations. The difficulties of 1939, if not entirely overcome, at least are not mentioned in connection with the work in 1940, namely, lack of experience on the part of the pastor, the time of the year, a suitable course and crowded classrooms.

Among the elements contributing to success, the most significant reported is that of teachers. Following in the order of times mentioned are program, projects, cooperation of parents, use of public school buildings, picture study and sacred story and daily checking of absences. Among other causes mentioned but once are enthusiasm of children, previous experience, movies, lunches and supervised recreation. The daily checking up of absentees either by the pastor or by helpers appearing this year for the first time, is looked upon in many quarters as holding great possibilities for increasing the success of the program.

Pastors generally feel that the benefits accruing from the vacation school apply not only to the children but touch the parents as well. Both parents and children are more faithful in going to Mass. Pastors feel, too, that the parochial schools improve as a result of the vacation school since many vacation school pupils transfer to them after their summer school experience. On the whole, the feeling is that the vacation schools have done much to quicken religious life, to give an impetus to the practice of Religion.

A few of the many helpful suggestions listed in the *Report* are of almost universal application:

1. A diocesan vacation school convention—demonstration lessons, etc.;
2. A diploma or certificate for completion of work;
3. Close adherence to program.

Father Tennien sums up very clearly the work of the

vacation schools in the Burlington Diocese, when he says in his *Report*: "The Religious Vacation Schools, begun with such success last summer, were continued during 1940; they were expanded and greatly improved. More children were enrolled; their average attendance was increased; the average number of days of each school was larger; and the official vacation school program of the Confraternity was more universally adopted and more closely followed."

THE PRIEST'S CONTRIBUTION TO THE RELIGIOUS PROGRAM OF THE ELEMENTARY SCHOOL

The first contribution the priest of today must make is the acquisition of a healthy attitude toward the role of *teaching* Religion. It may sound strange to say so, but there is a peculiar assumption amongst priests today that anyone, and particularly anyone who has had theology, can teach Religion. Nothing is more untrue; and it comes, no doubt, from the influence of the seminary and the methods there employed. The type of theology taught there is wholly unsuited for the grades. By that I mean that the moral theology, as learned in the seminary, generally concerns itself with evil that men do, and not with good as a positive act of Religion; dogmatic theology stays in the realm of a pure speculative science and misses the opportunity to become a direct cause for Catholic Action. Scriptural study, likewise, is reduced to exegesis: we study about the Bible but give very little time to the study of the Bible and the living, pulsing figures of Christ and His Apostles. This development of the young seminarian's mind has resulted unfortunately in a presentation of Religion by him as a series of intellectual facts that might be used more in defense of one's Faith than as a motivating force in his hearers to live one's Faith. The average priest of today is content to sit smug in the satisfaction that he has the true Faith, that he "knows all the answers," and that it is sufficient to impart a few of those answers to his school children.

(Rev. Cleophas J. Ivis, "The Priest's Contribution to the Religious Program of the Elementary School," *The N.C.E.A. Bulletin*, XXXVII, No. 1 (August, 1940), 526, 527.)

ON THE SPIRITUAL PREPARATION OF LAY TEACHERS FOR THE CONFRATERNITY

Once again in the revolving cycles of the world's history, it would seem that "the old order changeth, giving place to new," for on all sides we hear it proclaimed that a "new order" is upon us. And this indeed is true. Economic systems, political systems, social systems that have served the peoples of the world more or less effectively for some centuries are yielding to the revolutionary urge for change. Would-be philanthropists with a terrible program of what seems to them reform, a program of bigger and better concentration camps and improved methods of coercion and terrorization, are certainly destroying the old order. Something must take its place. If humanity has lost its power to rise and reorganize itself into a free, Christian society, that "something" will be the slavery to collective tyranny that must necessarily follow upon the success of the present attempt. The question is, has humanity lost that power? The answer is, humanity has not lost that power.

And what may all this have to do with our subject, Much. A new order will emerge out of the chaos of the present. If it is to be a right order it must be a Christian order. It is, therefore, the responsibility of those to whom God has given the fullness of His revelation through Christ to reconstruct this broken world—to replace the fanaticism of the present savage destroyers of all order with a fanaticism as inspired with the spirit of Christ as theirs is with the spirit of Antichrist. This can be done and must be done by the teachers of Catholicism who must make the rising generation hallowed instruments in the hands of God Who will use them to rebuild upon the earth a Christian civilization.

Important though the doctrinal and pedagogical preparation of the Catholic teacher may be, such preparation unaided will never accomplish what must be accomplished. A teacher with an adequate mastery of mathematics but a

very indifferent knowledge and practice of morality may succeed admirably in turning out finished mathematicians. Likewise, a teacher who is expert in English and other languages may raise his students to great heights of skill in these branches and yet be himself a sinner of no mean proportions. It cannot be thus with a teacher of Religion. He may be a consummate theologian, versed in the most modern pedagogical and psychological methods and yet be an utter failure in what must always be his objective, namely, forming Christ in the souls of his students. To do that he must be spiritually developed himself. He must know what Saint Paul meant when he said, "But put ye on the Lord Jesus Christ" (Rom. 13:14), and what Christ Himself meant when He said, "Be ye therefore perfect, as also your heavenly Father is perfect" (Matt. 5:48). For teaching Religion is teaching Christ, and in attempting to teach Christ in any degree, the teacher must show forth Christ in himself, so that students hearing him will feel that they are hearing Christ. If they have any other feeling, as for example, that they are listening to a "crab" or a "grouch," that Religion teacher's time is lost. He would do better to go back to his teaching of arithmetic or geography where crabbing and grouching are still bad, but not the tragedy they are in a Religion class.

It may be objected that the standard held up involves a perfection of holiness beyond the attainment of the rank and file of even Religion teachers. Perhaps in this terrible day something short of a high degree of holiness will suffice for the teachers of Religion, but one wonders what else will counteract the poison of unbelief and godlessness that has honeycombed the world. Pope Pius XI in his *De Natura et Gratia* presents Christ's command, "Be ye perfect" as a goal within the reach of all his children:

We cannot accept the belief that this command of Christ concerns only a select and privileged group of souls and that all others may consider themselves pleasing to Him if they have attained a lower degree of holiness. Quite the contrary is true, as appears from the very generality of His words. The law of holiness embraces all men and admits of no exception. The great number of souls of every condition in life, both young and old, who as history

informs us have reached the zenith of Christian perfection, these saints felt in themselves the weakness of human nature and had to conquer the self same temptations as we. So true is this that, as St. Augustine has so beautifully written, "God does not ask the impossible of us. But when He does order us to do something, He by His very commands, admonishes us to do that which we are able to do and to ask from Him assistance in that which we are not of ourselves able to do."

If it should seem to some that these considerations of an advanced degree of personal holiness are merely matters of theory, let us bear in mind that the Church has set up an organization as definite and workable in a positive way for the attainment of this end as the organization that is now devastating the world is definite and positive in its program of destruction. This is, of course, the program of Catholic Action.

At the 1939 Catechetical Congress, His Excellency, the Apostolic Delegate, said: "The Church has defined this work (the Confraternity of Christian Doctrine) in the words of the Vicar of Christ on earth, as the choicest field of Catholic Action." An examination of this statement will show the teachers and all the other workers in the Confraternity as well, their exalted status and the consequent necessity of ever increasing spiritual development.

Our late Holy Father, Pius XI, after, as he said, "due thought, deliberately, indeed one may say not without divine inspiration," defined Catholic Action as the "participation of the laity in the apostolate of the Church's hierarchy." The Confraternity is the "choicest field" of this participation. It is commissioned by the bishops, and it is organized—two essentials for Catholic Action. But a very important mark of its participation is the fact that its program is first, last and all the time, the extension of the kingdom of God through its teaching program, and it will be remembered from catechism days that the apostolate of the hierarchy has as its work "to *teach*, govern and sanctify" all men. Members of Catholic Action (and Confraternity teachers have a conspicuous place among them) are considered by the promoters of the movement as "an elect batallion, a sort of spiritual aristocracy." They deserve in a special way the

titles that Saint Peter confers on the laity when he calls them "a kingly priesthood, a holy nation, a purchased people" (1 Peter 2:11). His Holiness, in referring to Saint Paul's statement that the "apostles of the churches (are) the glory of Christ" (2 Cor. 8:23), added that the members of Catholic Action "participate in this glory."¹ Now as with all rights and privileges go corresponding duties, it is evident that with the exalted dignity conferred on members of Catholic Action, a dignity consistent with the end to be attained, goes the duty of increasing spiritual development. For again our Holy Father, through his spokesman, Cardinal Pizzardo, taught. It is necessary that every lay person entering the field of Catholic Action should possess a cultivated interior life which will grow and expand constantly in the exercise of the apostolate."²

It is clear, therefore, that teachers in the Confraternity, who are *ipso facto* members of Catholic Action, must strive for ever fuller and fuller spiritual development, that they may grow consistently in worthiness and in power to attain their full dignity in the teaching apostolate of the Church. How they shall do this every earnest Catholic knows—by attendance at Holy Mass, daily if possible; by the most frequent possible use of the sacraments of Penance and the Holy Eucharist; by getting closely acquainted with Christ through a knowledge of the Gospels, and trying to become more like Him; by reading the works of other spiritual writers who have learned something of the secrets of sanctity, and by retreats.

Zealous diocesan directors of the Confraternity of Christian Doctrine who are setting up teacher institutes for lay teachers deserve the highest commendation and gratitude for the opportunities they are furnishing to the laity in this field of spiritual development. The hunger of these lay teachers "to know more of the things of Christ and of His Church" is thus appeased, not only through the excellent courses in doctrine furnished them, but more especially through the retreats given them in preparation for their

¹ Address to the Italian Catholic Women's Union, October 24, 1929.

² Cardinal Pizzardo, Conferences on Catholic Action, N. C. W. C.

work of teaching. And the work itself is the crowning means of insuring the spiritual growth of the teachers, as it is learned from many diocesan directors. Notable among these instances is the evidence of the Rev. Cornelius B. Collins, the National Director of the Confraternity, whose teacher institutes in Providence are so well known: "It was indeed a real satisfaction to hear the happy comments of the teachers. Many of them admitted that they had received a substantial spiritual impulse from doing the work."³

THE SOCIAL ENCYCLICALS IN THE SCHOOLS

The Encyclicals have many instructions for courses in Religion. The basic quotation for consideration is from Pius XI's Encyclical on Communism. It gives the purpose of social justice. The words are: "It is the essence of social justice to demand of each all that is necessary for the common good." Here is an idea of our living not for ourselves only but for all other people. It reaches back into our common brotherhood as sons of the same creation through the hand of the one God, brothers of the one Christ in His Incarnation and Redemption and members of His Mystical Body. It goes forward to a whole world of specific relationships of which economic life is one. It transcends the ordinary niggardly duties of strict justice and makes our ordinary every-day life a means not only of our own salvation but of the salvation of all mankind. It makes this life a vestibule for Heaven, not as if we strolled alone through the vestibule but as members of the great brotherhood of all mankind. It preserves, of course, all our own personal dignity and then makes that dignity all the greater through our knowing that it is shared by the billions of souls who have gone before us and the billions who may come after us. It throws new light on the doctrine of the Communion of Saints. And in doing so it provides strength and development to the duties of justice, of social justice and of charity for courses on Religion.

(By Rev. R. A. McGowan, "The Social Encyclicals in the Schools," published under "Interests of Our Catholic Youth" in *Catholic Action*, Vol. XXII, No. 10 (October, 1940), p. 15)

³Rev. Cornelius B. Collins, "The Diversified Program of the Religious Vacation School Manual," *Proceedings of the National Catechetical Congress*, 1937, Paterson, New Jersey: St. Anthony Guild Press, 1938, p. 119.

THE CONFRATERNITY QUESTION BOX

Q. I have heard the objection made by some teachers that the use of pictures and project work adds nothing to real instruction but is just entertainment. We are starting a vacation school, and we should like your reaction to this attitude.

A. The teacher must have the proper attitude to pictures and project work. St. Thomas' teaching, "There is nothing in the intellect that has not first been in the senses," is exemplified in the use of pictures, if the teacher knows what she is about and uses them to present a background for the doctrine taught. Project work has no instructional value if used simply as "busy work" but is most helpful if the teacher will show the pupils how to use it as a summary of the doctrine learned during the Christian Doctrine period.

Q. Last year we had twenty-seven children in our vacation school, a few from each of the eight grades of public school. Is there any way in which the R.V.S. Manuals can be used to advantage in such a situation?

A. Do not try to have all eight grades in the R.V.S. Group two grades together, or even three, and rotate grades within this larger group. For example, if third and fourth grades are grouped together, use the third grade lessons suggested in the R.V.S. Manual, the first year, and the fourth grade lessons the second year.

Q. One of our greatest difficulties in getting started in our vacation school work last year was the fact that we had to wait endlessly, it seemed, for our texts, pictures, projects, etc., as they were each put out by a different publisher. What can we do about that?

A. You are not alone in your difficulty. By all means let the diocesan office handle the supplies. In a very large diocese, this has its difficulties, which, however, many zealous directors have overcome by planning orders based on the previous year's attendance and allowing for a desired in-

crease. A week before the opening, the principals of the various vacation schools should secure from the diocesan office the needed supplies and have them in readiness on the opening day of the vacation school.

Q. Is there any way in which the work of a diocesan director in a large diocese can be simplified and therefore made more effective?

A. An excellent plan in many of the large dioceses is to subdivide the diocese into as many sections as necessary and appoint for each a regional director and sufficient priest-visitors so that no one will have too many parishes to contact. By periodical meetings of the regional directors and priest-visitors with the diocesan director the work is kept unified, and a valuable interchange and pooling of experience is made possible. This plan of having priest-visitors is recommended in the Decree, *On the Better Care and Promotion of Catechetical Education*. (January, 1935.)

New Books in Review

The Education of Sisters. By Sister Bertrande Meyers, Ph.D., Daughter of Charity of St. Vincent de Paul. New York: Sheed and Ward (63 Fifth Avenue), 1941. Pp. xxxiii + 255. Price \$3.75.

The sub-title of this book is "A plan for integrating the religious, social, cultural and professional training of Sisters," but this would be misleading in that it fails to mention a wealth of material on the historical background of the question, and a survey of current practices which is probably the most complete in existence.

To make this investigation, which covers sixty communities of women, embracing two-thirds of the total number of teaching Sisters in the United States, the author personally visited hundreds of convents of her own and other orders and corresponded with hundreds more.

There has been since the beginning a conflict between the mission of self-sanctification and observance of community rules and living up to community spirit on the one hand, and the time and energy-consuming needs of proper education for the teaching profession. This conflict is sometimes difficult for laymen to understand, and is sometimes overlooked by college and university authorities, but it is brought into sharp relief by the forthright expressions of opinion of many of the superiors in communities of nuns. It must be taken into consideration if the careers of religious women are to be successful from the twofold viewpoint of spiritual and professional excellence.

There is to be found an honesty in admitting the difficulties encountered in meeting the problem of state requirements and of accrediting agencies. Our communities for

the most part have been just one jump ahead of these requirements, but the process of keeping ahead has meant a sadly jumbled education in most instances. The cart before the horse, methods before matter, has discouraged too many, and has destroyed the health and usefulness of otherwise promising religious and teachers.

Admittedly, the chief difficulty in the whole situation is found in sending out young Sisters to take their place in the classroom before they are adequately prepared, a difficulty which only the hierarchy can solve, as Sister Bertrande points out. Granted that all could get their degrees before beginning their careers, both teaching and spirituality would benefit.

Whether the ideal solution, as proposed by the author, a college at the Mother-house would furnish protection from inbreeding educationally is debatable.

I feel sure that this book is looked forward to with a great deal of anticipation by the Sisters who cooperated with the author and made this study possible. Everyone concerned with the problems of Catholic education will need and should read this book. A better understanding of the whole problem of Sister-education cannot help but result from the study of it.

(*Very Reverend*) M. J. O'Connell, C.M.

The Chants of the Vatican Gradual. By Dom Dominic Johner. Translated from the German by Monks of St. John's Abbey. Collegeville, Minnesota: St. John's Abbey Press, 1940. Pp. xiii+500. Price \$4.00.

The author sets the theme of the present volume in the Foreword: "The present work is intended chiefly to serve as an aid to the prayerful rendition of the variable chanted parts of the Mass. At the same time it aims to be a guide for the worthy and artistic execution of those chants which have been handed down to us from an age of strong faith and noble taste." Each of the variable Mass-texts (Introit, Gradual, Alleluia-Verse, Tract, Sequence, Offertory, Communion) are studied in their historical and liturgical setting

and their intimate relationship noted. Then follows an analysis of the musical score accompanying the text, wherein Gregorian Chant is shown to be the perfect medium for interpreting the sentiments of joy and sorrow, hope and fear, gratitude and penance, which the text contains. Although *The Chants of the Vatican Gradual* has a certain technical aspect, the author has for all practical purposes included in his Introduction that minimum knowledge of Gregorian Chant necessary for the student. Musical notation has not been included in the volume. In parallel columns are given the Latin and English of each text under consideration. The work includes all the Sundays of the year as well as such feasts of the saints as are to be celebrated even though they fall on a Sunday. The author realizes that he is pioneering in this particular field. He, therefore, recognizes that melodies can have more than one signification and consequently admit of an interpretation different from the one that he has outlined. But fundamentally these differences resolve themselves into accidentals rather than essentials. Chant is essentially prayer. *The Chants of the Vatican Gradual* will be a valuable aid to persons desirous of carrying out the wishes of Pius X, expressed in his *motu proprio* on the reform of Church music. In it he declared Gregorian Chant to be the official chant of the Church. "The more closely a composition for the Church approaches in movement, inspiration and savor, the Gregorian form, the more sacred and liturgical it becomes; and the more out of harmony it is with the supreme model, the less worthy it is of the temple." The same Pope characterized his *motu proprio* as the "juridical code of sacred music," and imposed "its scrupulous observation on all." The present volume also offers source-material for liturgical sermons throughout the year.

Sanctity in America. By Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States. Paterson, New Jersey: St. Anthony Guild Press (508 Marshall Street), 1941. Pp. xix+228. Price \$1.00 plus postage.

In this second and enlarged edition of *Sanctity in America* the seventeen chapters of Part I give the content of the first edition. Part II gives an American martyrology (pp. 159-165), together with the special mention of a few names selected from this martyrology—individual Jesuits, Franciscans, Dominicans, Bishops and a representative of the secular clergy. In his Preface to the second edition the author brings his volume up-to-date by recording the progress made in the causes of Mother Philippine Duchesne, Catherine Tekakwitha, Mother Elizabeth Ann Seton, Mother Theodore Guerin, Magin Catala, O.F.M., Blessed Frances Xavier Cabrini and Venerable John N. Neumann. To those readers who are not familiar with the first edition of *Sanctity in America* may we say that the purpose of the volume was "to place in relief those candidates for beatification and canonization whose Causes had been begun and were being carried on, or at least were in preparation despite the fact that the necessary canonical formalities had not yet been undertaken."

The Imitation of Christ. By Thomas A. Kempis. Translated from the Latin into Modern English. Milwaukee, Wisconsin: The Bruce Publishing Company, 1941. Pp. xiii+257. Price \$1.25.

The translators have made every attempt to give an accurate yet modern presentation of the original, endeavoring to eliminate the archaic terminology of other translations. Instead of verse form, paragraph form is used. The publishers have made no attempt to solve the problem of this book's authorship. Their purpose has been to offer a modern approach to a volume that, next to the Bible, is perhaps the most widely read book in the world. Without doubt, the *Imitation of Christ* in this new dress will be welcome by those who know the volume. Moreover, its form and language should make it more easy to introduce to the uninitiated.

Wings of Eagles. The Jesuit Saints and Blessed. By Francis J. Corley, S.J., and Robert J. Willmes, S.J., Milwaukee,

Wisconsin: The Bruce Publishing Company, 1941. Pp. xiv+206. Price \$2.50.

Father Husslein, S.J., general editor of the "Science and Culture Series," has written the Introduction to this volume of forty-one biographies which he describes as "lives of virile men presented in a virile way," each describing a Jesuit who attained to spiritual sanctity in his apostolic vocation joined to a life of prayer. The lives and deeds of the sons of Ignatius presented are those on whom the Church has placed her special seal of heroic sanctity. No other single volume in English gives the same record. Various groups of readers will find *Wings of Eagles* a useful and inspiring text.

Knight of Christ. By Rev. John E. Moffatt, S.J., Milwaukee, Wisconsin: The Bruce Publishing Company, 1940. Pp. 222. Price \$1.75.

This is the second of a series of four books that are concerned with the *Spiritual Exercises* of Saint Ignatius. Like its predecessor, *Matters of Moment*, it is written in a warm, personal, spiritually-elevated style that captures and inspires the reader. And like the first book of the series, the form is that of delightful letters between "Fidelis" and the "Old Spiritual Father." The subject matter is the Second Week of Saint Ignatius' *Exercises* wherein we catch a glimpse of our lovable Captain and Leader, Jesus Christ. He is central in all meditations of this Week. And one is forced to admit that Father Moffatt's manner of describing Him is infectious and generative of wholehearted love and devotion. *Knight of Christ* is a book that one will put down reluctantly, and take up eagerly.

Mount St. Michael's
Spokane, Washington

Bernard Duffy, S.J.

Heinrich Pesch and His Theory of Christian Solidarity.
By Franz H. Mueller. St. Paul, Minnesota: College of St. Thomas, 1941. Pp. 50. Price 25c.

Christian Solidarism bases society on the rational and moral nature of man. It involves a threefold unity: among all men in general, among fellow citizens and within each trade and occupation. As an economic system it is directed more at control of production than of consumption; yet it is opposed both to liberalism and totalitarianism. The complete doctrine, as evolved by the renowned economist, Dr. Heinrich Pesch, S.J., is in some sense a forerunner of the encyclical, *Quadragesimo Anno*. In fact, its ideal of vocational organization would also include union in the Faith. Dr. Mueller's pamphlet describes the salient features of Christian Solidarism as found in the voluminous writings of Father Pesch. It is a doctrine which no economist should overlook.

Mount of St. Michael's
Spokane, Washington

J. Harrington, S.J.

BOOKS RECEIVED

Cicognani, Most Rev. Amleto Giovanni. *Sanctity in America*. Paterson, New Jersey: St. Anthony Guild Press, 1941. Pp. xix+228. Price \$1.00 plus postage.

Corley, Francis J., S.J., and Willmes, Robert J., S.J. *Wings of Eagles*. Milwaukee, Wisconsin: The Bruce Publishing Company, 1941. Pp. xiv+206. Price \$2.50.

Dolan, Albert H., O.Carm. *Happiness in Marriage*. Englewood, New Jersey: The Carmelite Press (55 Demarest Avenue), 1941. Pp. v+82. Price \$1.00—cloth binding; 25c—paper bound.

Duffey, William R. *Voice and Delivery*. Training of Mind, Voice and Body for Speech. St. Louis, Mo.: B. Herder Book Co. (15 and 17 South Broadway), 1941. Pp. xii+417. Price \$2.50.

Johner, Dom Dominic. *The Chants of the Vatican Gradual*. Collegeville, Minn.: St. John's Abbey Press, 1940. Pp. xiv+500. Price \$4.00.

Madgett, Rev. A. P., S.J. *Christian Origins II*. Printed in Ann Arbor, Michigan: Edwards Brothers, Inc., 1941. Copies may be procured from author, University of Detroit, McNichols Road at Livernois, Detroit, Michigan. Pp. xiii+208. Price \$1.10.

National Liturgical Week. Held at the Cathedral of the Holy Name, Chicago, October 21-25, 1940. Newark, N. J.: Benedictine Liturgical Conference (528 High Street), 1941. Pp. xi+251. Price \$1.50 paper bound; \$2.00 cloth bound.

Nielen, Rev. Josef Maria. *The Earliest Christian Liturgy*. Translated by Rev. Patrick Cummins, O.S.B. St. Luis, Mo.: B. Herder Book Co. (15 and 17 South Broadway), 1941. Pp. x+416. Price \$3.00.

O'Brien, Rev. John A. *Thunder from the Left*. The Story of Marxianism in Action. Huntington, Indiana: Our Sunday Visitor Press. Pp. 338. Price \$1.50—cloth; paper, single copy, \$1.00 post-paid.

Thomas à Kempis. *Imitation of Christ*. Milwaukee, Wisconsin: The Bruce Publishing Company. Pp. xiii+257. Price \$1.25.

PAMPHLETS

Bandas, Rev. Rudolph G. *Modern Questions*. In the light of Christian Principles and the Teaching of the Papal Encyclicals. A Discussion Club Manual for Young People's Groups. Series I, 1940—pp. 76; Series II, 1940—pp. 85; Series III, 1940—pp. 80; Series IV, 1940—pp. 92; Series V, 1940—pp. 96. Huntington, Indiana: Our Sunday Visitor Press. Price 15c per copy; 5 or more, 10c; \$8.00 per 100.

Furfey, Rev. Paul Hanly. *Catholic Extremism*. Silver Spring, Maryland: The Preservation Press, 1941. Pp. 39. Price 10c.

O'Brien, Isidore, O.F.M. *Compensation*. Paterson, New Jersey: St. Anthony Guild Press (508 Marshall Street), 1940. Pp. 24. Price 5c plus postage.

O'Leary, Conall, O.F.M. *What It Means to Be a Tertiary*. Paterson, New Jersey: St. Anthony Guild Press (508 Marshall Street), 1940. Pp. 20. Price 5c.

Parsch, Dr. Pius. *Study the Mass*. Translated and prepared for discussion groups by the Rev. William Busch. Collegeville, Minnesota: The Liturgical Press, 1941. Pp. 118. Price—single copies, 25c. Discount in quantities.

Scott, Rev. Martin J., S.J. *Prove There's a Soul*. Pp. 25. *Have You a God?* Pp. 24. New York: The America Press (53 Park Place), 1941. Price: 15 for \$1.00, 50 for \$2.50, 100 for \$4.00, 1000 for \$30, single copy 10c.

DE PAUL UNIVERSITY
CHICAGO

Summer School
1941

JUNE 25 – AUGUST 2



REGISTRATION DAYS
Thurs., June 19 to Tues., June 24

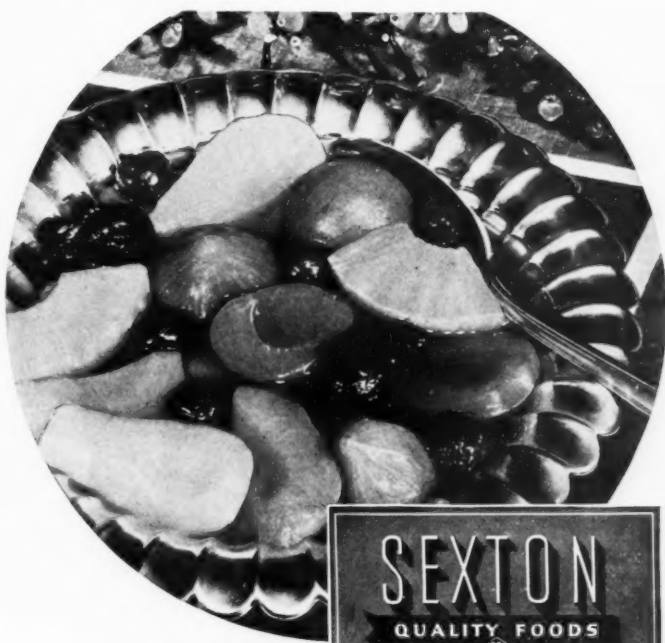


For information, write
REGISTRAR
64 East Lake Street
CHICAGO

HERE'S SOMETHING NEW:

Edelweiss **FRUIT COMPOTE**

A perfect blending . . . as luscious a "get-together" as ever tempted eye or palate. Pears, figs, peaches, prunes, cherries and apricots, irradiated with vitamins by the California sun, picked and packed with twentieth century speed so as to capture their tree-ripened lusciousness. Each can brimming full—the invariable rule with all Sexton fruits.



© 1941 JOHN SEXTON & Co.

HANSEN'S PUBLICATIONS

MY FIRST GIFT

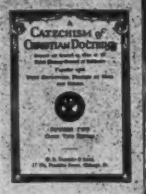
A Mass Book written in a language the children understand. "MY FIRST GIFT" contains 32 pages, 16 three color lithograph pictures. Printed in extra large type. Size 4 x 6 inches. English or French Text. Price each\$0.08
Price per hundred.....7.20

BALTIMORE CATECHISMS

A new large type edition of the Baltimore Catechism No. 1 and No. 2. Prepared and enjoined by order of the third Plenary Council of Baltimore.

No. 1 with Word Meanings
Per 100 Per 1000
Paper cover ..\$4.00 \$36.00

No. 2 with Word Meanings
Per 100 Per 1000
Paper cover ..\$6.00 \$54.00



BREPOL'S SUNDAY MISSAL RUBRICATED

Size 3 1/4 x 6 1/4—141 pages. Contains—ALL the 15 prefaces of the year—"PROFERS" for 64 FEAST DAYS of the year—Ordinary of the Mass in Latin and English.

No. K2R—Black Flexible cover. Per hundred\$25.00
No. K3—Rigid Satinette cover. Per hundred\$35.00
No. K11S—Black Leatherette cover. Each\$0.75
No. K14—Pin grain Morocco leather. Each\$1.50



CASSILY'S PRIMER AND FIRST COMMUNION CATECHISM

A Catechism for children in the second and third grades. Especially prepared to make clear, precise and simple, the teaching of Catechism to the little children. Ideal for First Communion Classes. Price per hundred.....\$5.00
Price per thousand.....45.00



Teaching with pictures has long since passed the experimental stage. Wherever used the results have been most satisfactory.

Repetition when necessary does not become a bug-bear. The teacher's lot is an easier one and the results more lasting.

Try this method and you will be pleased with the favorable results which you will get.



CHRISTIAN DOCTRINE DRILLS

For use in Parochial Schools. Every Catholic Truth correctly listed. This booklet is for teachers who believe in modern methods of pedagogy. It is used in thousands of Parochial Schools in the United States. Size 5 1/4 x 3 3/4; 32 pages English or Polish text. Price per hundred.....\$3.50
Price per thousand.....31.50



GRAMMAR DRILLS

By Anthony B. Morris

The book contains only 32 pages, yet it includes one hundred and twenty-six drills, together with rules for correct syntax and punctuation. Size 6 x 3 1/2 inches—32 pages—paper cover. Per hundred\$5.00
Per thousand45.00



MY SUNDAY MISSAL

By Father Stedman

Vest pocket size 3 1/4 x 5 1/4 inches. Contains: Requiem Mass—Calendar of Masses—Catechism Review—Simple method of following Missal. Ideal for classroom use. No. K100—Art board binding. Each\$0.15
Per hundred14.00
No. K101—Duro leather binding. Each\$0.24
Per hundred21.00
No. K102—American Seal binding. Each\$0.80
No. K103—Genuine Morocco Leather. Each\$1.40



A Catechism for First Communicants

By Rev. Joseph A. Newman

Presents Catholic teaching and practices accurately and in order. The answers in the text are logically connected, without questions as connecting links. Size 5 x 4 1/4—32 pages—paper cover. Price each\$0.06 Price per hundred... 5.00

A Catechist's Manual for First Communicants

By Rev. Joseph A. Newman

Fills the growing need for sound religious instruction. It confines itself to the matter for First Communicants and is especially prepared for teachers, students and parents. Size 7 1/4 x 4 1/4—148 pages—paper cover. Price each.....\$0.24

STEEL MASS CHARTS

Mass Chart contains the following items:

- 16 Figures of Priests
- 9 Figures of Altar Boys
- 13 Altar Pieces printed in black, red and gold.
- 7 Panels

A Complete Booklet of Instructions.

Reduced from \$17.50

\$9.75

The House of **HANSEN**

23 NORTH FRANKLIN ST.
CHICAGO, ILLINOIS